

4. 15. 7.
A
TREATISE
CONCERNING
the free grace of God
the Father, and of the
love of Jesus Christ.

In which is contained
the Fountain of precious
Consolation to all the Saints
beloved and redeemed.

PSAL. 46 4.

*Yet there is a river whose streamer
make glad the city of God: even
the sanctuary of the tabernacles
of the most High.*

By TIMOTHIE BATT.

LONDON:
Printed by T. P. and M. S. for
*Ed. Blackmore, at the Angel in
Pauls Churchyard 1643.*

THE TREATISE

CONCERNING

the free grace of God



By TIMOTHY BAYNE

447:04



T O
THE BELOVED
Churches in God the
FATHER, and in IESUS
CHRIST the blessed Redeemer,
living in *Transilvania*, sanctified in
Christ Jesus, grace and mercie be
multiplied from God our Fa-
ther, and from Iesus Christ
whom he hath sent.

DEarly beloved, seeing we are
bound, by the deare love of
Christ, not to conceal the
mind of Christ, and that we
are not our own, but every one bound
by the bond of dear affection, to tender
the good one of another, not onely in
temporall, and common affairs, but al-
so in spirituall and celestiaall matters;
and not to retain as churlish *Nabal*, but
rather dispencc as *Booz*, unto *Ruth*; I

The Epistle

therefore upon the aforesaid considerations am determined according to the strength and power which Christ hath given unto me, to bring to the view of the Saints, this heavenly Doctrine of free grace, of vocation by the Spirit, of Adoption, of Mediation by the Lord of life, and glory; of Reconciliation by his blood; of sanctification, by the Spirit; of union through faith and love, and of glorification through that sweet communion which we shall enjoy in him who is the Lord of life and blessedness for ever. To whom shall I present these lines? except to you who know the mystrie of life and salvation, who are heires and coheires with God in Christ, who have interest in all that is the Fathers, and Jesus Christs whom he hath sent, and walke in the light, as Christ is the light of truth, and Redemption. I am perswaded of your intire loves and affections to the Word of life and salvation; and that nothing is so dear unto you as to heare of the praise of your beloved. In the true knowledge of what is Christs, consists the true solace of heart, joy in conscience, and contentment of mind. What joy?

Dedicatorie.

joy? what peace? what consolation
can be without this knowledge? that
God communicates to his grace, unde-
serving: that they are called from the
kingdome of Satan, to the kingdome of
Christ: that they who were slaves, and
captives of hell, are made the brethren
of Christ, that they are united to the be-
loved Christ, from whom they receive
their being, and well-being, that they
are sanctified by the Spirit of life, which
frees them from the law of sinne, and
death; that they are clothed with the
royall robes of Christ; and that they
shall for ever dwell with Christ, in the
heavenly Jerusalem. This fountain is
as Gileads balme, and Damascus rivers;
As a continuall spring, of the sweetest
repast: as a fountaine of over-flowing
pleasures, and the delightfome delecta-
tion of all the faithfull. Hath eyes seen,
hath eares heard, or mind conceived
the admirable joyes, that God hath laid
up for them that love him? or hath eye
seen, eare heard, or mind conceived
the singular consolation which comes
from the knowledge of these to the
Saints through the hand of a Mediator?
Was *Jacob* joyfull because *Joseph* was

The Epistle

yet alive? was *Isaac* comforted because of *Rebeckah* his wife? and may not the Saints be consoled in this divine love and favour through the testimonie of the Spirit?

O the height of favour, O the deepnesse of love, O the breadth of grace, and the longitude of free immense, and in comprehense mercie of God to his poore servants, that the clouds are dis-cussed, the mists and foggs of darknesse dispersed, and the Saints behold the mitror of divine glory in the face of *Jesus Christ*! I confesse (beloved brethren) that my talents in number answereth his who had but two; and the composition of these lines are as the gleanings of the vintage: yet doubt I not of your loving and sweet acceptance, therefore I rest upon your loving acceptance: yet will I never rest, nor cease day and night imploring and beseeching the Father of supereminent grace, and bountie, to seal these spirituall and heavenly benedictions to your souls, wishing your strength like *Judah's*; your blessing like *Josephs*, and your triumph like *Gads*, through the good will of him who was in the bush; and the sweet pleasure
of

Dedicatorie.

of him who died on the Crosse : that so
you may be preserved from miserie,
unto eternall felicitie, through the Son
of everlasting righteousness and glory;
to whom be ascribed all glory, and ho-
nour for ever and evermore. *Amen.*

*Yours in all love, and dear
affection in the Rock
Christ,*

TIMOTHEUS BATT.

of him who died on the Crosse: that so
you may be preserved from miserie,
and eternall felicitie, through the Son
of everlasting righteousness and glory;
to whom be ascribed all glory, and ho-
nour for ever and evermore. Amen.

Printed by I. W. at the
Signe of the Starre in
St. Dunstons Church
Lane.

TIMOTHY BATE.



TO
THE CHRISTIAN
READER.

Christian Reader,



How art not ignorant that the barren ground is not answerable to the fruitfull soyle, notwithstanding through the dewie drops, which cometh from the clouds, it yeeldeth fruits for the use of man; Though that the expressions of lines do not superabound with the sweetnesse of phrase, or curionsnesse of stile, yet according to the strength which from Christ I have received, I have not been wanting for thy use or benefit: Insensible creatures expresse according to that which to them is communicated; and shall not man, who is a sensible creature, expresse according to communication? The divine and abundant love of God, binds not onely life, but pen to move, if it may make for his glory, and the honour of Iesus Christ, whom he hath sent; Both

To the Reader.

the great and little foxes run abroad to obscure the doctrine of grace and justification: It is neither knowne to the Papists, nor taught in the Churches of Arminians, it is our Crown, and dignitie, not onely to hold forth the Word of life and salvation by preaching, but also by writing. Light is given to the Sun, that the lower region might be enlightned: In the plejades is placed the strengths of influence, that of inferior things it might be received. The end of Gods donation to rationals, is, that to others it might be revealed. Every element moves to its proper place; the earth and Water downward; and aire and fire upward: every good Christian moves to his proper end, to wit, to the glory of his Maker, and the good of his brethren. If a man plants a vineyard, it yeelds its fruits in time convenient; If we have spent our labours in studies, shall it not be declared in time expedient? What is hotter then fire? Love, Love as a fire within my breast, hath burned a long season: Therefore I could not chuse but set my pen to paper in the course of inditment: these have I not indicted because they are not known, but because they are known; or that the yongnes of dayes could equall the gravest sentences of the ancient, or that my ambition

To the Reader.

is to answer the meanest of Rhetoricians:
but because my candle is lighted; and two pa-
lents must not be interred; sith that for the
benefit of others it is convenient they should
be used: (these presented) passing thy medi-
tation, expect not the strongnesse of the aged,
or the boughes of a Cedar, from a twig, but
let thy wisdom and discretion (Christian
Reader) passe by the weaknes of the writer;
More must not be expected then is commu-
nicated; therefore it is not meet that accep-
tation should be further requested, yet re-
questing that the benefit of these may be to
thy conscience sealed, that thou mayst live,
and not die; that thou mayest die, and live
no more to the creature, but to God blessed
for ever. To whom he ascribed all blessed-
nesse through Christ Jesus far evermore.

Thine in the Lord Christ,
beloved of the Father,
and respected of the
Saints,

Timothie Barr.



The Table of the severall Heads contained in this Book.

1. *Of Grace.*
2. *Of Election.*
3. *Of the Covenant of Grace.*
4. *Of Union.*
5. *Of Vocation.*
6. *Of Adoption.*
7. *Of Redemption.*
8. *Of Christs Mediation.*
9. *Of Reconciliation.*
10. *Of Justification.*
11. *Of Sanctification.*
12. *Of Glorification.*


CHAP.



CHAP. I.

Concerning Grace.

Definition.

1.  He Hebrew word Chen, from Chanan, doth signifie to pitie: The Greeke word *χρησ* from charistomaj, signifies to shew kindnesse to a man immeriting, or undeserving.

Definition.

2. Grace is the free benevolence, or gracious favour of God the Father in Christ, through which he loves his chosen and peculiar people, remitting their transgressions; imputing them just and righteous, and bestowing on them the spirit of Adoption, and eternall hope and benediction: *Ier. 31. 33. 34.*
I will be their God, and they shall be my people;

people; I will forgive their sin, and their iniquitie I will remember no more. Ephes. 1. 3. Blessed be God the Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly things in Christ.

3. The prevenient grace of God is, that through which God loves his, in the beloved, without any respect to any merits or deservings in his own peculiar, 1. Joh. 4. 19. We love him, because he loved us first.

4. The concomitant grace of God is that whereby he doth continually supply his own with sweet communion with himself in the day of grace, and perfect fruition, and communion with his Christ in the eternall weight of glorie. 1. Joh. 1. 3. That which we have seen and heard, that declare we unto you, that ye may have communion with us, and our communion is with the Father, and with his Son Jesus Christ.

5. The subsequent and prevenient grace of God are all one, and the same, onely they differ in respect of dispensation.

6. Operating grace is that, which changeth the mind, will, and affection.

Coope-

Cooperating grace is that which makes the Saints move to Godward, when the will is changed 1. Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Phil. 4. 13. I am able to do all things through Christ which strengtheneth me.*

7. The grace of Christ is that whereby he dispenseth abundantly to the Saints from the overflowing and abundance of grace enwrapt within himself; and procureth for his eternall favour, through which they are ever beloved of his Father, *Joh. 1. 16. And of his fulnesse all we receive, grace for grace. Jude 21. Keep your selves in the love of God, waiting for the mercie of our Lord Jesus Christ.*

8. The supereminencie of divine grace and bountie is declared, in the redemption, union, and salvation of the unworthie, and immeriting. *Ephes. 2. 7. That he might shew, in the ages to come, the supereminent riches of his grace, according to his bountie towards us in Christ.*

9. Grace is proposed unto all, in the Gospel of life, and reconciliation, but made effectuell to none but the Saints, beleeving;

beleeving; *Hebr. 4. 2. The Word profited them not, because it was not mixed with faith in them which heard it.*

10. The fruits of holinesse and righteousness mediately are produced, by the Saints communion with Christ; and immediately by grace, the cause of everlasting hope and reconciliation. *1. Joh. 1. 6. If we say we have communion with him, and walk in darknesse, we make him a lyar, and there is no truth in us. Tit. 2. 11. The grace of God which bringeth salvation to all men, hath appeared, vers. 12. Teaching us to deny ungodlinesse, and worldly lusts, and to live chastly, godly, and righteously, in this present world.*

11. The collocation of inestimable and unspeakable graces abounded in Christ, sith he was anointed with the oyl of gladnesse above his fellows, and the Spirit was not given to him by measure, *Hebr. 1. 9. Joh. 3. 34. For he whom God hath sent speaketh the words of God, for God giveth him not the Spirit by measure.*

12. There is an inseparable conjunction between the grace of God and the satisfaction of the Lord Christ, sith the Lord Christ hath no otherwise merited.

rited life and salvation by his merit or satisfaction, save by the favour or divine pleasure of his Father. Luk. 22. 42. *Father if thou wilt take this cup from me, neverthelesse, not my will, but thy will be done.* Joh. 3. 16. *For God so loved the world, that he gave his onely begotten Sonne, that whosoever beleevved on him might not perish, but have eternall life.*

13. There is an inseparable bond betwixt the satisfaction of Christ, and the pleasure of God the Father. Hence whatsoever the Lord Christ hath procured, it is his Fathers pleasure to bestow it. *Matth. 25. 34 Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning of the world.*

14. The inestimable grace of God, which is collocated in the Lord Jesus, and from him effectually bestowed on the Saints redeemed, cannot utterly be abolished or extinguished. *Rom. 8. 39. Neither height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

15. The Lord Christ by the grace of supplyment, doth supplie the travelers of his hope, in the estate of love and mercy,

mercy, and by the grace of complement doth crown his peculiar with the fruition of glorious and full communion in the estate of glory, 1. Cor. 1. 30. But of him are ye in Christ Jesus, who is made unto us wisdom of God, and righteousness, and sanctification, and redemption; Which is his body, the complement of him who filleth all in all. Ephes. 1. 23.

16. Answerable to the act of faith pitching upon God the Father in his beloved Christ, so is the gracious enjoyment of the sence of Gods free mercie, and benevolence in Christ. Ephes. 3. 17, 18, 19. That Christ may dwell in your hearts by faith. 18. That being rooted, and grounded in love, ye may be able to comprehend what is the breadth, and the length, and the depth, and the height. 19. And to know the love of Christ which passeth all knowledge, that ye may be filled with all the fulnesse of God.

17. Pacification of spirit, and peace of conscience ariseth, whilst the faithfull rest on Gods fatherly indulgencie, being certainly perswaded that whatsoever they do according to his pleasure, is accepted in the hands of Christ Mediatour, Ephes. 1. Into the praise and
glory

glory of his grace, whereby he hath freely accepted us in his beloved.

18. The effects of divine grace and favour, are the remission of sins, the imputation of righteousness, the donation of the Spirit of peace and consolation, and everlasting blessedness in the kingdom of hope and fruition. 2. *Thess.* 2. 13. *God hath chosen us from the beginning unto salvation by sanctification of the Spirit, and the faith of truth.* 14. *Now the same Lord Jesus Christ and God; even our Father which hath loved us, and given us everlasting consolation, and good hope through grace.*

19. Christ died for the sins of his Saints, and is risen again for their righteousness and justification; so that he is not onely become our salvation, but his Father is gracious, and propitious to us for his sake. *Rom.* 4. 25. *He was delivered for our offences, and raised again for our justification.* *Matth.* 17. 5. *This is my beloved Sonne, in Whom I am well pleased, hear him.*

20. As by the sin of *Adam* we were estranged from God, and destinated to destruction: so by the obedience of Christ we are received into favour, and
imputed

imputed righteous to justification. *Rom. 5. 19.* *As by the disobedience of one man many were made sinners; so by the obedience of one man many were made righteous.*

21. God began to imbrace through free favour whom he loved freely before the foundation of the world: then it appeared apparently when he reconciled us to himself through the precious blood of his beloved Son. *Ephes. 2. 4. 13.* *Through his great love wherewith he loved us, now in Christ Jesus, ye who were sometime afar off, hath he made nigh by the blood of his Son.*

22. God through his benevolence hath not onely given the body of Christ, but the soul of Christ, to feel the sence of his wrath for the redemption of mankind; that although we were lost, we might be found; and although through the law we could hear nothing but condemnation; yet now through Christ we may hear the sentence of salvation. *Gal. 3. 10.* *For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that abideth not in all things which are written in the Law to do them.* *2. Tim. 1. 10.* *But now is made manifest by the glori-*

ous coming of our Lord and Saviour Jesus Christ, who hath abolished death, and brought in life, and immortalitie into light by the Gospel.

23. In this hath appeared the immense love of God towards men; whilest he was sent into the world for their deliverie; whilest he was made a sacrifice to pacifie the wrath of his Father, which was so hot against them. *1. Joh. 4. 10.* In this is love, not that we have loved God; but that he hath loved us, and hath sent his Son to be the propitiation for our sins.

24. God was most clementious, and propitious in the beloved Christ, making him the Redeemer of humane generation; whilest the beloved Christ was willing to redeeme them. *Heb. 10. 6, 7.* Burnt-offerings and sacrifice thou wouldst not for sin: then said I, behold I come. In the volume of thy book it is written of me, that I should do thy will, O God.

25. The free grace of God is the stay of the mind, the prop of the soul, and the hope of the conscience, in the midst of all sorrow and tribulations. *Lament. 3. 21, 22.* This call I to mind therefore have I hope: It is the Lords mercy we are
not

not consumed: but his compassions fail not.

26. If any man shall set himself before the tribunall seat of an angry God, he shall not stand; being there is nothing in him that may merit favour, or deserve love at the hands of God. *Psal. 130. 3. If Jah shall observe iniquities, O Lord who shall stand!*

27. Christ through his obedience hath obtained favour, he hath satisfied for our sins; he hath born the punishment for us; and through his obedience God is well pleased. *2. Cor. 2. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

Contemplation.

O Christian, look to the Rock from whence thou art hewen; and to the hole of the pit from whence thou art digged: all that thou receivest is from free favour and grace of a loving Father; had he not favoured thee, where hadst thou remained? or where hadst thou been? assuredly in the bottomlesse pit, under the heat of everlasting burnings, bound by the black swadle bands
of

of the devill; lockt up under the blacknesse of darknesse to the judgement of the great day; arraigned by the power of justice, and condemned by the morall Law, never to have heard the sweet sound of reconciliation; or the heavenly harmony of the gracious doctrine of redemption, except the bowels of overflowing mercie had yearned, and the gracious countenance of thy loving Father had been manifested: The clouds open, and distill their drops, to the refreshing and replenishing of the sublunarie creature. Thy gracious Father hath yearned by the bowels of his compassion, and hath replenished and refreshed thy soule with his abundant kindnesse. Thy dayes might have been dayes of sorrow, and thy nights nights of terrour: The terrours of death, the horrors of hell; and the afrightment of a wofull conscience might have saddened thee, had not free love and superabundant grace prevented: Is not his grace better to thee then kingdomes? then Consulships? then riches? then Honours? then dignities? or dominions? The Disciples wondred at the rare and famous buildings of the Temple, and mayest

mayest not thou wonder at the excellencie and incomparableness of the free grace of God thy celestially Father? O how sweet is his grace unto me! is it not as an ointment poured out? as the sweetest drops distilling from the fullest clouds? and as the sweetest dewes upon the tender hearb? Did the babe spring in the wombe of *Elizabeth*, at *Maries* salutation? and doth not joy spring in my conscience, because of free grace in everlasting redemption? Here is grace incomparable, here is mercie ineffable, and here is bountie unalterable; is not this the River from whence my soul hath water? is not this the Sunne from whence my mind hath light? is not this the heart from whence my will receiveth vitall motion? I am adopted to be a sonne elected to salvation, redeemed from bonds, united to the Lord Jesus Christ; But from whence flowes all these? but from the rivers of free love, and the fountain of gracious love and bountie? My life, my hope, my peace, my rest, my faith, my all, is from Christ, all in all, as the Apostle saith, *Rom. 8* last verse, *For of him, and through him,*

him, and to him, are all things; to whom be praise and glory for ever. Amen.

CHAP. II.

Concerning Election.

1. **E**lection is the selecting or choosing of some certain men, that the glorious and supereminent grace of God may be manifested upon them. *Rom. 9. 23. That he might declare the riches of his glory upon the vessels of mercie, which he hath prepared unto glory.*

2. God in the election of free grace wils the glory of the riches of his grace, and the everlasting benediction of his people. Hence he hath disposed a way for them, that they may come to everlasting life and benediction. *Ephes. 1. 5, 6. Who hath predestinated us unto the adoption of sons by Jesus Christ in himself, according to the good pleasure of his will. vers. 6. Unto the praise of the glory of his grace, whereby he hath made us freely accepted in his beloved.*

3. Christ is not the meritorious or impulsive cause of election, nothing in
B election

election must be considered, but the meer and free goodnesse of God our heavenly Father. *Ephes. 1. 11.* In him, I say, in whom we have obtained lot, whilest we were predestinated according to the purpose of him who worketh all things after the counsell of his own will.

4. The fruition of glorious salvation is founded on the free mercie and bountie of a loving God, the matter upon the obedience or satisfaction of Christ, the instrument is faith; and the end is the glory or illustration of divine mercie. *Ephes. 1. 4.* As he hath chosen us in him before the foundation of the world, that we may be holy, and unblameable before him in love.

5. The elect can never fall finally or totally from grace received, for in Christ their grace is founded, and that Gods love to them in Christ cannot be altered. *Isa. 54. 10.* For the mountains shall remove, and the hills shall fall down, but my mercy shall not depart from thee; neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee. *Rom. 8. last verse,* Neither height, nor depth, nor any other creature, shall be able to separate us from the love of God which is

in Christ Jesus our Lord.

6. To the Elect is given the sound and solid knowledge of God and Jesus Christ whom he hath sent; sith that to them is not onely gi ven the knowledge of the letter, but also the revelation of the mystery of God & Christ, through the Spirit. Colos. 1, 27. *To whom God would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ in you the hope of glory.*

Contemplation.

BEfore man had a being, God moved to man through love the being and well-being of every creature; He singled Angels to stand in the estate of puritie, and man to stand in the estate of innocencie and integritie; Love chose us before we were chosen; Love embraced us before we loved. Much was given to *Mary*, she loved much; much is given to the Saints before they loved; before we were the children of wrath, we were the children of mercie, and whilest we were the children of mercy, we became the children of wrath; we were that we are not; through love we

are that we were not; not for beautie, amiableneſſe, or comelineſſe, not for works, doings, and performances; not for riches, honours, or dignities, are we choſen to ſalvation. Our ſilver became droſſe, our excellencie became a dung-hill of iniquitie; and our glory was turned to impuritie. The Father of mercie moved in mercie, ſhewed mercie, and yearning in the bowels of compaſſion, incompaſſed poor ſouls with dear compaſſions: when they were in their blood he ſaid unto them, Live; when they lay wallowing in their blood, he made them live for ever; they were received when the righteous were reſuſed; the poore prodigals are received in their fathers houſe, when the ſelf-conceited are deſpiſed. The lovelieſt ſtarres and the choiſeſt cedars were choſen for the building of the Temple; the pooreſt ſpirits, and the captives of hope, are choſen to be temples of the holy Ghoſt: Oh my ſoul, thou art become a child of bountie, through bountie; and a veſſell of glorie through the riches of eternall glorie: thy Father delighted in thee when thou haſt no delight in him; he loved thee when thou haſt no love to him

him, and gave thee the right hand of fellowship and communion, when thou stoodest not related to Godward, by relation or union. Fear nothing, O my soul, what though thou art not famous, nor glorious in the world? what though thou possessest not the riches and pleasures thereof? what though no eye under heaven shew pitie or compassion towards thee? yet thy God will extend the bowels of that his tender bountie towards thee. Art thou not chosen of mercie, to expresse mercie? and a vessell of glorie, to expresse the riches of his glorie? thou art chosen to be that thou wouldest be, and denied to be that thou wouldest not be; denied to be a child of wrath, and death, and chosen to be an heire of mercie, and life. What wilt thou give to God for so great a kindnes? what wilt thou render to God for so great a favour? though thou canst not answer mercie; yet declare of mercie; and though thou wantest in the expression of favour, yet declare and expresse the favour of thy loving God and Father. *Psal. 136. 23. Who remembred us in our base estate, for his mercy endureth fir ever.*

CHAP. III.

*Concerning the Covenant of grace.**Definition.*

THE Covenant of grace, is the free promise of God in Christ Jesus, through which he strongly assurcth his chosen people, that he will be their God, and they shall be his people. *Ier. 31. 31, 32, 33.* The 31. verse, Behold, the daies come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah. The 32. Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they break, although I was an husband unto them, saith the Lord. The 33. But this shall be the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.

The

The difference betwixt the old and the new Covenant.

1. Under the old they had the promise of Christ to come; we the testimony that Christ is come. 1. Joh. 5. 6. This is he that came by water and blood, even Jesus Christ; not by water onely, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

2. They had the time of infancie and bondage; we the time of freedom, and the Spirit of adoption. Galat. 4. 5, 6. The 5. To redeem them that were under the Law, that we might receive the adoption of sons. The 6. And because ye are sons, God hath sent forth the Spirit of his Sonne into your hearts, crying, Abba, Father.

3. In old time it was made known onely to one people; in our time, to all Nations under heaven. Isa. 54. 1. Sing O barren, thou that didst not beare: breake forth into singing, and cry aloud; thou that didst not travell with child; for more are the children of the desolate, then the children of the married wife, saith the Lord. Rom. 10. 6, 7, 8. But the righteousness which is of faith speaketh on this wise; Say thou in thine

heart, who shall ascend into heaven? that is to bring Christ down from above. 7. Or who shall descend into the deep? that is to bring Christ again from the dead. 8. But what saith it, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach.

4. They had the grace of God darkly, and obscurely; we plainly, and apparently. 2. Cor. 3. 18. But we all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

5. The communication or gifts of the Spirit under the Gospel of reconciliation, are more excellent then those which have been communicated under the Law. Act. 2. 17, 18. the 17. And it shall come to passe in the last dayes (saith God) I will poure out of my Spirit upon all flesh, and your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams. The 18. And on my servants, and on my hand-maids, I will poure out in those dayes of my Spirit, and they shall prophesie.

6. The old Covenant was given by Moses, this by Jesus Christ. Joh. 1. 17.

For

For the Law was given by Moses, but grace and truth came by Jesus Christ.

7. The old Covenant binds us over to absolute righteousness; the new commands us to seek it in Christ the Lord, our righteousness. *Joh. 6. 40.* And this is the will of him that sent me, that every one which seeth the Son, and beleeveeth on him, may have everlasting life; and I will raise him up at the last day. *Rom. 3. 26.* To declare I say at this time his righteousness; that he might be just, and the justifier of him which beleeveeth in Jesus.

8. The old Covenant was given to impell men to Christ; the new to hold forth and exhibite Christ. *Joh. 5. 39.* Search the Scriptures, for in them ye think ye have eternall life; and they are they which testifie of me.

9. The proper object of the old was to consternate and humble; the new to comfort them who are consternated, and humbled. *Matth. 11. 28, 29.* Come unto me all ye that labour, and are heavie laden, and I will give you rest. 29. Take my yake upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

10. They differ by accident, and
B 5 through

through our infirmitie, for the Law without the Gospel is insufficient to salvation. *Rom. 8. 3.* For what the Law could not do, in as much as it was weak through the flesh; God sending his own Son in the likenesse of sinfull flesh, and for sin condemned sin in the flesh.

11. The Lord Christ is the Mediatour of the new Covenant, not onely because the Covenant is made with his for his sake; but because through the vertue of his mediation, this Covenant cannot be disannulled. *Hebr. 8. 6. 9.* But now hath he obtained a more excellent ministry, by how much also he is the Mediatour of a better Covenant, which was established upon better promises. 9 Not according to the Covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord.

12. The supereminence, superabundant, and superexcellent grace of God, our dear and propitious Father, is manifested to his poore servants, in that he hath established the everlasting Covenant of free grace and mercie in the hand of Christ Mediatour. 2. *Cor. 1. 20.*

For

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. *Hebr. 9. 15.* And for this cause he is the Mediatour of the new Testament; that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternall inheritance.

13. The Covenant of grace is an everlasting and perpetuall Covenant, sith the foundation of that Covenant is the free grace of God; and the ratification and confirmation of the same is the blood of our Lord Jesus Christ. *Hebr. 12. 24.* And to Jesus the Mediatour of the new Covenant, and to the blood of sprinkling that speaketh better things then that of Abel.

14. The supereminence of divine grace and favour hath not only appeared in this, that he hath established this Covenant in the hand of a Mediatour; but also in this, that he hath smitten a Covenant with the unmeriting and undeserving. *Hos. 2. the last;* And I will save her unto me in the earth, and I will have mercie upon her, that had not obtained mercie: and I will say to them which were not my people, Thou art my people: and they shall

shall say, thou art my God.

15. The grace of God is the ground; the blood of Christ the matter; the end, eternall life and beatitude, made over to the faithfull in all ages, that they might be certainly and fully assured that God will be their God and Father everlasting. *Hos. 2. 19. And I will betroth thee unto me for ever: yea I will betroth thee unto me in righteousness, and in judgement, and in loving kindnesse, and in mercie.*

16. The true and solid knowledge of this free Covenant of grace & bountie, causeth the beloved Saints and belcevers to hate all Pharisaicall performances, or the righteousness of Iusticiaries. *Phil. 3. 9. That I may be found in him, not having mine own righteousness, which is of the Law, but that which is by the faith of Christ, the righteousness which is of God through faith.*

17. The benefits of the free Covenant of pitie and clemencie, are the remission of sinnes and condonation of transgression; the donation of the Spirit, everlasting and continuall communion with the Lord Christ in the kingdome of felicitie; perseverance in the state of grace, by the all-sufficient hand of

of God, our clementious and heavenly Father. Jer. 31. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: For they shall all know me, from the least of them to the greatest of them, saith the Lord. For I will forgive their iniquities, and I will remember their sin no more. 1. Joh. 3. 24. And he that keepeth his Commandments, dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us: 1. Pet. 1. 5. Who are kept by the power of God through faith unto salvation, to be revealed in the last time.

18. The intrinsicall seal of the Covenant of grace and salvation, is the Spirit of glory and oblation; the extrinsicall, is the Lords Supper, & Baptisme. 1. John. 5. 8. And there are three that bear witness in earth; the Spirit, and the water, and blood: and these three agree in one. 1. Cor. 10. 16. The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the bodie of Christ?

19. Whosoever are under the Covenant of grace, are not under the Law, but

but under grace; not under the jurisdiction of the devill, but under the rule and command of Christ; not under the dominion of sin and transgression, but under the Regiment of the Spirit of life and adoption: *Rom. 8. 2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. Rom. 8. 14. For as many as are led by the Spirit of God, they are the sons of God.*

20. The faithfull after the time they are assured that God is their God through the Covenant of free grace and mercie; are wholly removed from the barre of justice, to heare what tydings of peace, mercy, and salvation, shall come from the throne of grace and mercie. *Hebr. 12. 18, 19, 20, 21, 22, 23, 24.*

21. The Covenant of grace is smitten with the faithfull in Christ the onely and absolute Mediatour, before they come to the true and effectual assurance thereof in their hearts and consciences.

22. The joy of the holy Ghost doth then fill the hearts of the faithfull, when in the receiving the seals of the Covenant, they through the act of faith, do firmly and strongly behold the marvellous

lous and exceeding freeness of that, to them undeserving. 1. Tim. 1. 14, 15. the 14. *And the grace of our Lord was exceeding abundant with faith, and love, which is in Christ Jesus.* 15. *This is a faithful saying; and worthy of all acceptation; that Christ Jesus came into the world to save sinners, of whom I am chief.*

23. If any man would have assured confidence that he shall live immortally, and that grace communicated to him shall never be removed, or extinguished; let him turn his eye upon the freeness and newness of the new Covenant, established and confirmed to him in the hand of a Mediatour. *Hebr. 8. 6.*

24. The Moral Law is no part of the new Covenant, in equalitie and substance, it is the same which was made with *Adam* in his innocency and integritie. *Gal. 3. 12.* *And the law is not of faith; but the man that doth them, shall live in them.*

25. As the Father of admirable love and kindnesse makes his covenant with his in Christ; so doth every Christian make his covenant with God in Christ, fith that in himself there is nothing but indigencie,

indigencie, want, and deficiencie; and that through Christ the fountaine and well-spring of fulnesse and excellencie, he may receive sufficient to performe what he hath promised to God-ward for his own particular. *Joh. 15.5. I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

26. Our covenant is an holy resignation of soule and body, to serve, obey, feare and love God, our deare and loving Father, and Jesus Christ whom he hath sent, in answer to that free Covenant which he hath made to us in Christ, when he chose us to be a peculiar people zealous of good works. *Rom. 12.1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Tit. 2.14. Who gave himselfe for us, that he might redeeme us from all iniquitie, and purifie unto himselfe a peculiar people, zealous of good works.*

Contemplation.

THe eye that seeth, the eare that heareth, the mind that conceiveth the immense and incompreence love of God to his, may admire that God through grace should make a new covenant of grace to his people, undeserving grace; he saw them in their blood, defiled, stained, spotted, and impure; yet he chose, and did not refuse them in that wofull state and condition. Though they were unfaithfull to God in the first covenant, he is faithfull to them in the second: through the breach of the first they lost all; through the help of Christ in the second they recover all, in that they stood not in the first, they shut the gates of heaven upon themselves; through, or by vertue of the second, heaven is open for them to have free entrance: though the Law of works speak bitter, heavy, and terrible things to the conscience, yet the second speaks not of bitterness, dreadfulness, or terribleness; but of favour, bounty, and benignitie to the soule or spirit. The first was in the hand of man, the second

cond in the hand of Christ. Hence it is so fast strong, and permanent, that neither heights, nor depths, principalities, nor powers, neither dominions, nor the prince of darknesse with all his rabble, can annihilate, disannull, or bring to nothing. O Christian, whilest thou art comprehended, behold that which is incomprehensible; whilest thou art measured, behold that which is immeasurable; whilest thou ponderest of something, ponder of that which is unutterable. *Rom. 11. 33. O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgements, and his wayes past finding out!*

CHAP. IIII.

Concerning Union.

Definition.

UNion is the work of the Spirit of Christ through faith, whereby the Saints are united unto Christ, and to the Father in Christ, to the end they may enjoy communion in the promises,

promises and benefits of Christ in the state of grace, and in the estate of glory, everlasting beatitude and perfection.

1. Cor. 6. 17. *But he that is joyned unto the Lord, is one spirit.* 1. Cor. 3. 22. *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.*

2. The faithfull are not onely united to Christ, by faith as the instrumentall cause, by the Spirit, the cause principaliter operans; but also by the blood of Christ as the cause materiall. Ephes. 2. 13. *But now in Christ Iesus, ye who sometimes were farre off, are made nigh by the blood of Christ.*

3. It hath not onely been the divine pleasure or benevolence of our heavenly Father, that we should be united to his dearly beloved Son by nature, but that we should be united to him by a secret and mysticall union. Job. 17. 23. *I in them, and thou in me, that they may be made perfect in one: and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.*

4. The Son of God took upon him the humane nature of mankind, through which

which he is joyned to all men; but that is infirme, and weake, and not able to bring us to eternall glory without the union mysticall. *I in them, and they in me, &c. Joh. 17. 24. Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.*

5. This union is produced through effectuall vocation, through which the Saints are brought from the worlds delectation to love the Lord Christ, with a deare, entire, and tender affection. 1. *Cor. 1. 2. God is faithfull, by whom ye were called unto the fellowship of his Sonne Iesus Christ our Lord. Cant. 1. 2. Let him kisse me with the kisses of his mouth; for thy love is better then wine.*

6. By how much the Saints feelee the lence of Gods deare and sweet bountie, and injoy sweet communion with their Lord that bought them; by so much the more they rejoyce in the love and fellowship one of another. 1. *Joh. 1. 7. But if we walk in the light, we have fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth us from all sinne.*

7. There

7. There is so strong an union betwixt Christ and his Saints, that there is no need of his corporall presence in this vaile of miserie; sith more excellent benefits redounds to the Saints by his presence in heaven, then if he should remaine on earth. Hence he is said to have consummated the work of our redemption, to sit at the right hand of God, to make intercession for us, and to go to his Father to provide for us an habitation. *Joh. 14. 3. And if I go and prepare a place for you, I will come again and receive you unto my self; that where I am, there ye might be also.*

8. The greatest dignitie under heaven is to be a member of Jesus Christ; a branch of the vine Christ, and one of the spouses to Christ our royall and loving Bridegroom. Hence the Church glories in her priviledge. *Cant. 2. 16. My beloved is mine, and I am his: he feedeth among the Lillies. Revel. 19. 7, 8, 9. Let us be glad, and rejoyce, and give honour unto him, for the marriage of the Lambe is come, and his wife hath made her self ready. 8. And to her was granted, that she should be arrayed in fine linen, cleane and white: for the fine linen is the righteousness of Saints.*

9. And

9. And he saith unto me, Write, blessed are they which are called to the marriage of the Lambe.

9. All the strength, power, & might of all the enemies of salvation, cannot separate the branches from the vine; the members from the head, or the spouses of the Lord Christ, from Christ her deare and loving Bridegroom, *Because they are made perfect in one through union with Christ, and with the Father in Christ.* Joh. 17. 23.

10. Christ by the grace of complement, will crown all his absolutely with full fruition in the kingdome of beatitude; and with the grace of supplement in the kingdome of grace, and primary communion, that they might not want in the day of fiery trials a supply by his gracious hand of dispensation. *Revel. 22. 5. And there shall be no light there, and they need no candle, neither light of the Sun, for the Lord God giveth them light; and they shall reigne for ever and ever.* Joh. 1. 16. *And of his fulnesse have all we received, and grace for grace.*

11. There is an inseparable linke betwixt union with Christ, the peace and oblation of the Spirit of glory, and

and the fruits of holinesse and righteousness to the glory of the Father.

Joh. 15. 5. 8. the 5. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. The 8. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

12. The united have interest in God through Christ, from whom they receive the spirit of Adoption, which worketh in them effectually, that they might be delivered from sin, and regenerated to the hope of eternall life. 1. *Cor. 3. 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. 1. Pet. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercie hath begotten us againe unto a lively hope by the resurrection of Jesus Christ from the dead.*

13. The members of Christ are moved by the same Spirit, known by the same badge of love, fruit and charitie, and have the same end, which is life eternall and salvation. *Joh. 15. 16. Ye have not chosen me, but I have chosen you;*
and

and ordained you, that ye should go and bring forth fruit, and that your fruit should remaine: that whatsoever ye shall aske of the Father in my Name, he may give it you.

1.Pet. 1. 9. Receiuing the end of your faith, even the salvation of your souls.

14. Though the Saints, who are united unto Christ, may appear to be dead in themselves, yet the life which they received in their first communion and union with Christ, cannot be utterly abolished or extinguished; The ground is this, sith there is an inseparable conjunction betwixt the perpetuall communion and everlasting union of the Saints with and in Christ their Lord that loved them, and bought them with an eternall worth or price impervestigable.

Contemplation.

VVHo could search the depth of the waters of the Sanctuary? or who can search the depth of this glorious and heavenly mystery? It is a mystery of mysteries, a depth of depths, and a riddle past finding out. If I had the tongue of a thousand Angels, the rationality of a thousand men, yet could I

I not relate the excellency of this union betwixt Christ and the soule, and the soule and Christ; Rare is the influence of celestially bodies in sublunary creatures; Rare is the vitall motion in rationally creatures; but more is the working of Christ in them, who are his redeemed and united people. O my soule, when thou wast as far from Christ, as heaven is from hell, as the East is from the West, the North from the South, thy Lord came by his ointments powdered out, by his drops of liquid myrrhe, by his precious & incomparable blood, and made thee one with him, who was so distant from him; thou wast a dead branch, fit for the everlasting burnings; thou wast a dead member, fit for hells interring; thou wast a divorced Spouse, not worthy of enjoying; yet his eye of love was deare over thee; and thy Lord hath made thee, a branch, not of hell, but of the Vine of Consolation; a member, not of death, but of himselfe the head of his Church, and sweet dilection; a Spouse, not of an earthly Prince, and Monarch, but to himselfe the beloved, his Fathers delectation: Oh! what love is this, that my Lord should goe to

the gates of death, the barres of hell, to the tribunall seate of Justice, to the chained under the blacke swadle bands of the devill, and fetch my soule from thence, and make me one of his : Oh ! what mercy is this to my soule, that my Lord is become my Bridegroom, to satisfie me with pleasurable and delectable delights ; my head, to fill me with wisdom sufficient to salvation, and my Vine, to make me abundantly fruitfull through fruition ; am I not bone of his bone, and flesh of his flesh ? Should I not enjoy the benefit of his mediation, the fruit of his glorification, and the privilege of glorious and sweet Communion ? who shall separate me from the love of my sweet Saviour ? shall Satan ? No ; shall imperfections and infirmities ? No ; shall the Law, or the Gaoler of hell ? No ; they are of no force to disjoyne them whom God hath joyned by a bond inseparable. Now I am assured, he will fill me with love, confirme with his promise, love me with his beloved ones ; watch over my soule, and deliver me from the roarings of the devill, though the Charets and horsemen of hell pursue me, I shall possesse his glory

ry of inheritance; Though I fall, I shall rise againe, though I was in the vaile of death, I would not be afraid, for his sweet streames would comfort mee. Hence will I take up the resolution of the Psalmist, *Psal. 46. 2. 3. Therefore will we not feare, though the earth be moved; and though the hills be carried into the middest of the Sea. Though the waters thereof rage and swell; and though the mountaines shake at the tempest thereof.*

C H A P. V.

Concerning Vocation.

Definition.

1. **V**Ocation is a gathering of men unto Christ, by the Gospell of life and everlasting salvation, that they may be united unto him, by a happie and perpetuall union. *1 Cor. 1. 9. God is faithfull, by whom we are called unto the Communion of his Sonne Iesus Christ our Lord.*

2. Vocation, is efficacious, or inefficacious.

C 2

3. Effic-

3. Efficacious vocation is that through which the faithfull are called from Satans Kingdome, to the Kingdome of grace and glory, by the sanctifying Word of truth, and the effectuall work of the Spirit, that they may not want in the appointed time, that glorious salvation which Christ their Lord hath purchased. *Act. 26. 18. That thou mayst open the eyes of the blind, and convert them from darknesse to light, and from the power of Satan unto God, that they may receive the remission of sinnes, and an inheritance amongst them who are sanctified by faith, which is in me.*

4. Inefficacious vocation, is when the sonnes of men are under the sentence of the Gospel of atonement and reconciliation, yet never find the effectuall operation of the holy Spirit, unto an absolute Conversion; *Hence many are called, and few are chosen.*

5. Vocation is Universall or Speciall.

6. Vocation universall, is that whereby God invites all men, through the ministry of peace and propitiation, that they would come to the knowledg of himselfe, and Jesus Christ, the appointed

pointed Redeemer of his elect and peculiar. *Col. 1. 23. For which cause I Paul am made Minister, to preach the Gospel to every creature under heaven.*

7. Special vocation is that whereby God doth dignifie his owne peculiar, whilest he doth illuminate their minds, working in their hearts effectually by his Spirit. *Rom. 5. 5 Moreover, hope makes not ashamed, because the love of God is shed abroad in our hearts by his holy Spirit.*

8. Universall Vocation, hath been shadowed out by Types, or divine Oracles.

9. By Types, *Melchisedeck*, although he was a Gentile, and without the promises of *Abraham*, nevertheles, he was the Priest of the most high God, *Heb. 7. 1.*

10. By Oracles, he shall be the expectation of the Gentiles; *Mat. 12. 21. And in his Name shall the Gentiles trust.*

11. In vocation, there is Christs oblation, and the Christians reception considerable.

12. Christs offer is, that he will be a sufficient Redemption, Reconciliation, and Salvation to every one who belee-

veteth, and resteth on him, as his assured refuge and eternall Sanctuary. 1 Joh. 4.

14. *Whosoever shall drinke of the water which I shall give unto him, shall not thirst againe: but the water which I shall give unto him, shall be in him a fountaine of springing water unto eternall life.*

13. Christs proffer is internall and eternall.

14. Christs externall proffer is, when by the Ministers of the Word of truth, and salvation, he proposeth himselfe the onely and absolute salvation in heaven and earth. Act. 4. 12. *Neither is there salvation in any other, neither is there any other name given under heaven, by which we must be saved.*

15. Christs internall proffer is, when Christ proposeth himselfe effectually to the hearts of the faithfull, through which they have assured confidence, that Christ hath redeemed and saved them from sinne, Satan, the Law, hell, and destruction, and that the Lord Christ will communicate to them eternall life, peace, joy, and everlasting reconciliation. Col. 2. 2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance*

of

of understanding, to know the mystery of God, even the Father, and of Christ.

16. Reception is through which the faithfull doe not refuse the proffer of grace, but receiveth it through the help of the Spirit of glory. *Act. 10. 43, 44.* To him give all the Prophets witnesse, that through his Name whosoever beleeveth in him, shall receive remission of sinnes. While Peter spake these words, the holy Ghost fell on all them which heard the Word.

17. Sometimes there is a reception of the Word of mercy and propitiation, which is not operative, or effectual to salvation. *Mar. 13. 20, 21.* And he that receiveth seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it. Yet hath not roote in himselfe, but dureth for a while; for when tribulation or persecution ariseth, because of the word; by and by he is offended.

18. Reception is either taken actively or passively.

19. Actively, when the heart resteth on Christ the blessed Redeemer of his; redeemed & reconciled, passively when there is a spirituall being of grace in the hearts of actuall Beleevers. *1 Pet. 2. 2.* As new borne babes desire the sincere milke

of the Word, that yee may grow thereby.

20. Sometimes the Saints are called alone by the efficacy of the Spirit of ob-signation : Sometimes by the Word, and efficacy of the Word of Life and Redemption. The Word and the Spirit are not seperated in the vocation of the Saints. *Ephes. 1. 13. In whom also yee have trusted after that yee heard the Word of truth, even the Gospel of your salvation, wherein also after yee beleaved, yee were sealed with the holy Spirit of promise.*

21. All the faithfull have been effectually called from eternall, by vertue of Gods decree, notwithstanding the Declaration thereof, is, as it may make for their good, and the glory of God their heavenly and gracious Father. *Ephes. 1. 11, 12. In him, I say, in whom yee have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things, after the counsell of his owne will. That we may be to the praise of his glory, who first trusted in Christ.*

22. God calls not all his Elect and Adopted in the same moment, to the knowledge of his sanctifying truth,
and

and the sence of free and benigous favour and experience, *Mat. 20. 5, 6.*

23. This hath not been without the divine pleasure of our gracious and heavenly Father, that Election which hath been before the world was, he maketh knowne to his by operative and effectual Vocation. *Rom. 8. 30. Whom he hath predestinated, them also hath he called, and whom he hath called, them also hath he justified; and whom he hath justified, them also hath he glorified.*

24. Election and Vocation proceeds from the free benevolence of a loving God, and are confirmed to the consciences of true beleevers, through the true and faithfull testimony of the Spirit of Adoption. *Rom. 8. 17. And the Spirit witnesseth together with our spirit, that wee are the Sonnes of God.*

25. If we desire to see and know the propitious minde of God, let us turne our faces towards Christ; in whom the Father is well pleased, if we would seeke eternall life, and the immortalitie of the celestially Kingdome. Not to any other but to Christ must we flie, for he is the fountaine of our life, the Author of our salvation, and the ground of our Adoption,

tion, and effectual calling. *1 Thes. 5. 9.* For God hath not appointed us unto wrath, but to salvation by the meanes of our Lord Jesus Christ. *2 Tim. 1. 9.* Who hath saved us, and called us with an holy calling, not according to our worke, but according to his owne purpose and grace, which was given to us through Jesus Christ before the world was.

26. Now whitherward doth our Election tend? but that through the bountie of him, who is propitious towards us, we may enjoy the filiation of sonnes, immortalitie and salvation; and although our minds are troubled, and our consciences perplexed, yet no otherwise can we know the certaintie thereof, but by vocation, and absolute regeneration, for absolute regeneration and vocation, are assured pledges of our salvation, immortalitie, and filiation. *1 Pet. 1. 3. 4.* Blessed be God, the Father of our Lord Jesus Christ, which according to his abundant bountie, hath begotten us to a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance immortall, and undefiled, and that fadeth not, reserved in heaven for us.

27. Although our heavenly and gracious

cious Father, love all his people, as he loved his beloved Christ; yet it is his divine grace and pleasure, in effectuall vocation, to try some of his in the fiery furnace of sorrowes, and great tribulation. *Act. 2. 37. Who when they heard it, they were pricked in their hearts, and said to Peter, and other Apostles, Men and Brethren, What shall we doe? Isa. 6. 5. Then said I, I am a man undone, I am a man of polluted lips, and I dwell amongst a people of polluted lips; mine eyes have seene the King the Lord of Hosts.*

28. Our life is hid with God in Christ, and we are called efficaciously from the world, unto celestially grace, and from woefull darknesse, unto his glorious light, that we may live godly in this present world, expecting the comming of our Lord and Saviour. *Ephes. 4. 1. I therefore being prisoner in the Lord, pray you that yee walke worthy of the vocation wherunto yee are called. Titus 2. 13. Expecting that blessed hope, and that glorious comming of that great God, and our Saviour Jesus Christ,*

Contemplation.

Contemplation.

THIS was the saying of *Moses*, Who is a Rock, like our Rock, or who is a God like the God of our salvation? We may say, Who hath a Father like our Father? or who hath found any so sweet and delectable, as he hath been to us? As the sweet influence of the Pleiades, and the sweet distilling drops from the Clouds, so hath he been in our vocation; his words are rarer then the words of *Moses*; the one is Law, the other grace and peace. *Joh. 1. 17. The Law was given by Moses, but grace and truth, came by Jesus Christ.* The one a killing Letter, the other a quickening Spirit. *2 Cor. 3. 6. Who also hath made us able Ministers of the new Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life.* The one the ministry of condemnation, the other the ministry of life and salvation. *2 Cor. 3. 9. For if the ministry of condemnation hath been glorious, much more the ministry of righteousness doth abound with glory.* The one written in Tables of stone, the other in the fleshly Tables of

of our heart. 2 Cor. 3. 3. In that yee are manifest, to be the Epistle of Christ, ministered by us, and written, not with inke, but with the Spirit of the living God, not in Tables of stone, but in the fleshy Tables of the heart: The one accuseth us before the Barre of Justice, the other acquitteth us before the Mercy Seate. Joh. 5. 4. 5. Thinke not that I am come to accuse you before the Father, there is one who accuseth you, to wit, Moses, in whom yee trust. Hath Moses fetcht home the lost sheep? sought the lost groat; or imbraced the poore, returned Prodigalls; No; it was our Christ, the great and blessed Shepherd of Israel. What are the drops or dewes, without the Sunne? or what can the body effect without the soule? or what can the Law doe in the act of vocation, without the effectuall operation of the Spirit of Jesus: from whence art thou called, O my soule? Not onely from the receipt of custome, but from the custome of hell; Not onely from prophanenesse to civilitie, from civilitie to moralitie; but from all to heavenly and celestiall grace and glory. What hast thou found in Christ, since he called thee? I have found my life in him, my

my name in the heavenly places; a hope amongst his peculiar; a rest in his love; a communion in his promises; a fellowship amongst the Saints; and the glorious, gracious, and loving face of a sweet Father. And hast thou not also found rare effects in thee since the time of his overpowering of his precious graces; yea now his love is more to me then Kingdomes, then Consullships, then riches, then honours, then dignities, then Dominions; yea then all things. If I were possesst with the wealth of *Arabia*; the riches of *India*; the treasure of *Africa*; and the glory of *Europe*; what would those be to me without a Christ? I would rather choose one dram of his grace, then mountaines of gold, then a sea of silver, then an earth of pleasures, and Kingdomes, and Provinces of delights, and delectations. *Rachel* said, Give me children, or els I dye; I say, give me Christ, or I shall dye. *Abraham* said, What availes all these, if I goe childlesse? I say, what availeth all, if I goe Christlesse? Was *Jacob* comforted, when he wanted *Josaph*? or can I be comforted, when I want my Beloved? And did not *Rachel* mourne, and would not

not be comforted when her children were not? And doe I not mourne, and cannot be comforted, because my Christ is not? From henceforth will I triumph with the triumphers, and take my place amongst the Conquerours; for I am not called from the sheepfold, but from the gates of hell, and made a King and Priest to God the Father; I am not called from *Pharaohs* dungeon, but from the dungeon of darkness to be a sonne of God the Father, and a brother to the Prince of grace and glory; therefore I shall see my Fathers face, and behold his glory. *Rev. 22. 4. And they shall see his face, and his Name shall be in their foreheads. Verse the fifth; And they shall reigne for evermore.*

CHAP. VI.

Concerning Adoption.

Definition.

Adoption is the gracious sentence of God, through which he doth accept of the faithfull for sonnes and daughters

daughters in Jesus Christ. 1. Joh. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God: therefore the world knoweth us not, because it knew him not.

In Adoption there is a gracious manifestation of the good will and pleasure of God, that he would adopt us in Christ for his peculiar, who by sin were the children of wrath and of the devill, and were by nature the children of wrath as well as other. Ephes. 2. 3, 4. But God who is rich in mercie, for his great love wherewith he loved us. Ephes. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.

Adoption proceeds from Gods decree, it is collocated in Christ, and sealed to the Saints through the Spirit of adoption. Rom. 8. 15. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

Adoption is not onely for Christs sake, who hath merited the same for us; but it flows also from Gods benigntie and bountie towards his elect and chosen. Galas. 4. 6. And because ye are
sons,

sons, God hath sent forth the Spirit of his Sonne into your hearts, crying, *Abba, Father.*

The faithfull do not onely look for eternall life through the title they have by redemption; but also through the title they have by adoption. *Rom. 8. 23.* And not onely they but our selves also, which have the first fruits of the Spirit; even we our selves groane within our selves, waiting for the adoption, to wit, the redemption of our body.

The sweetnesse and consolation of the faithfull ariseth when instead of the sons of the devill they through faith apprehend themselves to be the sonnes of God. *Joh. 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that beleeve on his Name.

7 As the Lord Christ in justification is applyed as a garment to cover sinnes; so in Adoption he is applyed as the Prince of our life and salvation. *Hebr. 2. 10.* For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

8. This

8. This conjunction is so strong, that although Christ is properly the Son of God by nature; hence tearmed the first begotten of God, notwithstanding by this grace of adoption and communion with God in Christ, all the faithfull are called the sonnes of God. 2. Cor. 6. 18. *And I will be a Father unto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.*

9. Although Adam was the sonne of God by creation, yet not by the mysticall conjunction and union with Christ as we are by adoption. Joh. 17. 21. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me.*

10. The dignitie which we have through adoption doth not onely superabound that common relation which every creature hath to Godward, but also that which Adam possesse before he relinquishat his puritie and integritie.

11. God hath taken the adopted into the number of his own flock or family, and given to them his name, and hath undertaken to be their eternall protector in the time of danger. Revel.

3. 12. Him that overcomeah will I make a pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the City of my God, which is the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new Name. Isa. 4. 4 5. the 4. When the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgement, and by the spirit of burning. The 5. And the Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glorie shall be a defence.

12. The inheritance to which the faithfull are adopted is eternall life, glorious communion, and everlasting blessednesse. Job. 17. 2. As thou hast given him power over all flesh; that he should give eternall life to as many as thou hast given him.

13. That blessednesse which belongeth to the Saints redeemed and beloved, is not communicated to them for their merits or deservings, but through free

free grace, through which they have obtained the dignitie of sons, through adoption or filiation. *Isa. 56. 3. 5.* Neither let the sonne of the stranger that hath joyned himself to the Lord speake, saying, The Lord hath utterly separated me from his people; neither let the Eunuch say, Behold, I am a drie tree. The 5. Even unto them will I give in mine house, and within my walls, a place, and a name: better then of sonnes and daughters: I will give them an everlasting name that shall not be cut off.

14. Divine Adoption is not ordained to succession, but to the participation of an inheritance assigned. *Ephes. 1. 18.* The eyes of your understanding being enlightened, that ye may know what is the hope of his calling; and what the riches of the glorie of his inheritance in the Saints.

15. The proper adjunct of adoption is the testification of the holy Spirit which is given to the faithfull. Hence they are said to be sealed by the Spirit. *2. Cor. 1. 21.* Now he which stablisheth us with you in Christ, and hath anointed us is God. The 22. Who hath also sealed us, and given the earnest of his Spirit in our hearts.

16. God hath adopted his elect unto him-

himself; not that he had no other Son, for Christ was tearmed his beloved and onely begotten Sonne: but amongst the sons of men he had no other, untill they were adopted to be beloved in Christ. *Gal. 3. 26. For ye are all the children of God by faith in Christ Jesus.*

17. Through the Spirit of Christ we have faith, through which we lay hold on the death of Christ Mediatour; and the promise of God our benevolous and gracious Father, by which we are adopted to be sons and daughters. *Galat. 3. 26. vide.*

18. By *Adam* we were alienated from God, wherefore God hath sent his onely begotten and beloved Sonne, that through him he might chuse many sons out of humane generation. Hence we are said to be chosen out of the world, through his divine love and free benevolence. *Joh. 15. 16. Ye have not chosen me but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remaine: that whatsoever ye shall ask of the Father in my Name, he may give it you. Joh. 17. 14. I have given them thy word, and the world hath hated them; because they are*

are not of the world, even as I am not of the world.

19. The royall robe of Christs righteousness is their covering in the day of judgement; the blood of Christ is their peace in the day of evill; and the name of God is their glory in the midst of afflictions. *Isa. 26. 8. Yea in the way of thy judgements, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee.*

20. The adopted are made kings and priests to God the Father, through the blood of the Sonne of God Christ Jesus. *Revel. 1. 5. 6. the 5. And from Jesus Christ who is the faithfull witness, and the first begotten of the dead, and the Prince of the kings of the earth: unto him that hath loved us, and washed us from our sins in his own blood. Verse the 6. And hath made us kings and priests unto God and his Father. To him be glory and dominion for ever and ever. Amen.*

21. The sonnes of God by adoption may feele the sence of Gods anger; yet God is not angry with them, but exceeding loving, bountifull, and full of clemencie towards them. *Micah 7. 18. Who is a God like unto thee, that pardoneth iniquitie,*

iniquitie, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. Malachi 3. 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them as a man spareth his own sonne that serveth him.

22. Though the Father of deare love do crown his deare people with deare love, grace, and metcie, yet he doth not alwayes endow them with outward blessings and prosperitie. 2. Cor. 6. 4, 5, 6. the 4. But in all things approving our selves as the Ministers of God; in much patience, in afflictions, in necessities, in distresses, The 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings: the 6. By purenesse, by knowledge, by long-suffering, by kindnesse, by the holy Ghost, by love unfained.

23. The cries, groanes, and sighs of the sonnes of God, whether in the day, they want the sence of Gods dear love and rarest bountie towards them, or in the time of great and strong temptation over tops the roarings of Satan, the cries of vengeance, and the arraighning sentence of the Law so terrible. Rom. 8.

26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought. But the Spirit it self maketh intercession for us with groanings, which cannot be uttered.

24. Though the sonnes of God may loose the sence of their first communion, yet they shall for ever injoy everlasting and perpetuall union, so that God for evermore stands in relation unto them as a Father; and they to him as loving and dear children. Isa. 63. 16. Doubtlesse thou art our Father, though Abraham be ignorant of us, and Israel acknowledgeth us not: O Lord, thou art our Father, our redeemer; thy name is from everlasting. Isa. 64. 9. Be not wroth very sore, O Lord, neither remember iniquitie for ever; behold, see us we beseech thee, we beseech thee, we are all thy people.

25. Though we were the sonnes of God by creation, yet we became through sin the sonnes of the devill, of wrath, of incredulitie, of diffidence, of this world, and of darknesse; notwithstanding by adoption we are made sons, partakers of the divine nature, brethren of Christ, and children of light; that we might not sin, but that we might be one with

with Christ through union; and that we might love the brethren with entire love and affection. 2. Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.* Hebr. 2. 11. *For both he who sanctifieth, and they who are sanctified, are all one: For which cause he is not ashamed to call them brethren.* Joh. 15. 12. *This is my commandment, that ye love one another, as I have loved you.*

26. The kingdom of our God, the glory of which is unutterable, unspeakable, and unmentionable; hath been prepared of old for those who have a being in Christ; interest in the free promises, and have been beloved of the Father before the world was. *Matth. 25. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Contemplation.

OH the deepnesse of immense and
admirable love, that of the
D chil-

children of diffidence and distrust on, through Christ are made Saints and sonnes of salvation; that of vessels of wrath, hell, the devill, and damnation, we are made the vessels of rich mercie, peace, love, and happie consolation. When I was a poore distressed captive taken by the devill, did I think to be made an heire with Christ, and freed from the accusing law, and wofull evill? not thy wisdom, but the wisdom of thy deare & benigrous Father, hath found a way in the time of misery, to bring thee to glorious and blessed felicitie. That was not found in the land of the living. Ask the depths, and they will say that wisdom was not found there? Ask the Sea, and it will say; it had no habitation there; in thy deare Father hath been the place of singular wisdom and rarest intelligence. *Pharaoh* knew his dreame, but was ignorant of the interpretation; thou knowest thou wast a slave, but wast ignorant of thy redemption and adoption. O admirable priviledge, and excellent prerogative! O wonderfull dignitie given to the Saints, by filiation! What is it to be the son of a King? of an Emperour? of a Monarch? of a Potentate?

What is it to be an heire to Kingdoms, to Provinces, or to Empires? What is it to enjoy pleasures, joy, or delectations in this orbe terrestriall, if we enjoy not the priviledge of the daughters, and the sons of the living God? It cannot avails thee to be an heire, and not an heire of Christs Kingdome. It cannot advantage thee to be a son of an Emperour, and not to be the son of God by adoption; it cannot help thee to be nephew to a Potentate, and not to be an inheritor with the Lords inheritance. Thou art Gods by creation, but art thou Gods by a speciall relation? Thou hast treasures abundant, but art thou his chief treasure? thou hast inheritance amongst the sons of men, but hast thou an inheritance amongst the sons of royall possession? O my soule! what will thy sweet Father do for thee? great things, he will give thee a name better then of the sons and daughters; He will protect thee by an invincible protection, and crowne thee with everlasting and glorious salvation. The best of the land of Egypt was given to Josephs brethren; the best of the treasures of mercy and righteousness is given to

thee. Gifts were given to the sonnes of
Keturah, but the possession was *Isaacs*;
 gifts are given to the sons of *meth*, but
 the possession amongst the Lords inhe-
 ritage is given to thee. O my soule!
 thou hast obtained a lot above all lots,
 and a mercy above all mercies. There-
 fore exalt his name with the Church,
 saying, His mercy endureth for ever,
 his mercy endureth for ever. And make
 mention of his love with the Apostle,
Behold how great a love we have Father hath
bestowed upon us, that we should be called
the sonnes of God. 1 Joh. 3.

CHAP. V. II.

Concerning Redemption.

Definition.

Chiefly our knowledge consists
 in this, that having lost what
 was given in the creation is again resto-
 red to us by the hand of Christ in the
 act of Redemption, who shed his blood
 to redeeme us from evils. *Phil. 3. 8.*
We doubtlesse I count all things but losse

for

for the excellency of the knowledge of Christ
Jesus my Lord, for whom I have suffered
the losse of all things: and do count them but
dung that I may win Christ.

2. The knowledge of Christ our re-
deemer is known by the fall of Adam,
and by the materiall cause of our Re-
demption.

3. Redemption is the bringing of
man to the state of libertie from the sla-
very of sin and Satan by the exhibition
of a sacrifice. *Mathew 28.* *For as the
Sonne of man cannot be ministered unto
but to minister, and to give his life a ran-
some for many.*

4. The end of Redemption is appli-
cation, and the first measure, title, and
reason of application, is the same gra-
cious will of God which hath been the
cause of mans Redemption. *Galat. 2. 20.*
*I am crucified with Christ; nevertheless I
live, yet not I, but Christ dwelleth in me: and
the life which I now live in the flesh, I live
by the faith of the Sonne of God, who loved
me, and gave himself for me.*

5. Man being lost, he must seek for
the Redemption of his soule through
the hand of Christ. Christ is the adop-
tion of the elect, the conservation of

the Church, the instauration after dissipation, and the redemption of his from Satan, sin, and all miseries. *Tir. 2. 14.* Who gave himself for us, that he might redeem us from all iniquitie; and purifie unto himself a peculiar people, zealous of good works.

6. We receive the vertue of that redemption by Christ through the power of the Spirit of Christ, who joyneth us with Christ. Hence is he called the Spirit of sanctification and adoption, and the seal of our redemption and salvation. *2. Cor. 1. 22.* Who hath also sealed us, and given the earnest of his Spirit in our hearts. *Eph. 1. 13.* The end of the world.

7. Whereas in the loss of our whole humane kind was lost, so that the noblenesse and excellencie of our estate of integritie cannot profit us when we think upon it; but rather turn to our greater shame, untill God the Father appear in the person of his only begotten Son to the saving or freeing of our souls from all calamities. *1. Cor. 1. 30.* But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

8. After

8. After the fall of the first *Adam*, whole mankind was inthrall'd, his knowledge of God unto salvation sure would profit him nothing without a Saviour. Hence saith our Saviour, *Joh. 17. 3. This is life eternall, to know thee the onely true God, and Jesus Christ whom thou hast sent.*

9. Whilest we are condemned by the Law, dead in sin; naked, wanting righteousness; poore, wanting riches; and bondmen, wanting libertie: we must seek for these at the hands of our Redcemer, in whom, and at whose hands we may receive these in the time of necessitie. *Hebr. 4. 14, 15, 16. Seeing then that we have a great high Priest that is passed into the heavens, Jesus the Sonne of God, let us hold fast our profession. For we have not an high Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like us, yet without sinne. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

10. Not rashly, nor by hap, or chance, or by the will of man, that Christ should have this name (*Jesus*) but from the wil

of God, delivered by the Angels; that he should save his people from their sinnes. *Mat. 1. 21. And shee shall bring forth a sonne, and thou shalt call his name Iesus; for he shall save his people from their sinnes.*

11. God was an enemy to man, till by the death of Christ, he was restored into favour. Man was accursed, till by the sacrifice of Christ, his iniquitie was expiated: he was separated, untill by the body of Christ, he into Conjunction hath been received, *Ephes. 2. 16. And that he might reconcile both unto God in one body by the Crosse, having slaine the enemy thereof.*

12. God loves us first, after by Christ he redeemeth us unto himselfe, and untill Christ by death redeem us from him that hath the power of death, iniquitie doth remaine, which may deserve the indignation of God; so that through it we may stand accursed, and condemned in his sight. *Rom. 3. 19. Now wee know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, & all the world may become guiltie before God. Gal. 4. 4, 5. Verse the 4. But when the fulnesse of time*

time was come, God sent forth his sonne, made of a woman, made under the Law. Verse the 5, To redeeme them that were under the Law, that wee might receive the Adoption of sonnes.

13. When as we are redeemed by the death of Christ, it is not so understood, as though now he should begin to love us, whom before he hated: but that now loving us, he doth redeeme us to be his people. Gal. 1. 4. *Who gave himselfe for our sinnes, that he may deliver us from this present evill world, according to the Will of God and our Father.*

14. It was not sufficient for the taking away of condemnation, that Christ should undergoe death, but also that he might feele the sence of his Fathers wrath upon him for us, that so our Redemption from wrath might be fully accomplished. 1 Pet. 2. 24. *Who his owne selfe bare our sinnes in his owne body on the tree, that we being dead to sinne, should live unto righteousness, by whose stripes ye were healed.*

15. The Father hath abolished the power of sinne, when the curse of God rested on the flesh of Christ, then Christ was a satisfactory sacrifice to his Father

for sinne, that the strife being ended, through his sacrifice, we may cease to feare the anger of God any more. *Heb. 2. 14, 15.* Verse the 14. Forasmuch then as the Children are partakers of flesh and blood, he also himselfe likens to the part of the same; that through death, he might destroy him that had the power of death; that is the Devill. Verse the 15. And deliver them, who through feare of death, were all their life time subject to bondage.

16. God hath commended his love to us, who gave Christ the price of Redemption for us; commanding us to flee for succour to his blood, that through that we might stand secure in the day of Judgement. *Rom. 5. 8.* God hath commended his love toward us, in that while we were yet sinners, Christ dyed for us.

17. Christ hath been subject to the righteousness of God, that he might performe what was required of us, fully performing what was necessary, to the delivery of those who are true beleevers. *Rom. 10. 4.* For Christ is the end of the Law for righteousness, to every one that beleeveth.

18. The great grace and righteousness

ness of God, is manifested in the freedom of his from evill, to enjoy the chiefeist good. *Psal. 136. 23. Which remembered us in our low estate; for his mercy endureth for ever. Verle the 24. And hath delivered us from our enemies; for his mercy endureth for ever.*

19. The application of delivery, is the singular worke of the Spirit of life and Adoption. Hence the Spirit is said to be the earnest of the Saints Redemption, and the seale of their everlasting delivery and liberation.

20. Redemption floweth from the divine Decree and Donation of God, whereby he doth give certaine men unto Christ, that he might redeeme and save them from sinne and iniquitie. *Luk. 1. 68, 69. Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horne of salvation for us in the house of his servant David.*

21. Redemption is not without the minde of Christ, being Christ determined, that his satisfaction should be for the good of them whom he would redeeme by his blood unto God. *Rev. 5. 9. And they sung a new song, saying, Thou*

Thou art worthy to take the booke, and to open the seales thereof; for thou wast slaine and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and Nation.

22. The shedding of the blood of Christ, is not without the acceptation of his Father; being his Father accepteth his satisfaction through his blood, as sufficient to salvation, redemption, and reconciliation. *Col. 1. 20. And (having made peace through the blood of his Crosse) by him to reconcile all things to himselfe: by him, I say, whether they be things in earth, or things in heaven.*

23. Liberation or Redemption from sinne, and death, not onely hath been established in Gods Decree, but also in Christ, and granted to us, in him, before it be received of vs. *1 Joh. 2. 2. And he is the propitiation for our sinnes; and not for ours onely, but also for the sinnes of the whole world.*

24. Christ did satisfie for them onely, who by him are saved; although in respect of his sufficiency, he hath sacrificed for all, and every one. *1 Tim. 2. 6, who gave himselfe a ranſome for all, to be a testimony in due time.*

25. The

25. The death of Christ frees from sinne; the blood of Christ from the anger of God, and iniquitie: The power of Christ from the jawes of Satan; and Christs active and passive obedience from the force of the morall Law. *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us; For it is written, cursed is every one that hangeth on a tree.*

26. Through the delivery of freedom from these, we have not onely assurance, that wee shall inherit the Kingdome of glory; but also in the state of grace we have assurance, that wee shall continually have supplies, of that abundant and overflowing grace, which is in Christ Jesus. *1 Joh. 1. 16. And of his fulnes, have all we received, and grace for grace.*

27. Peace of Conscience, joy in the holy Ghost, holinesse of conversation, are adjuncts of this freedome, or Redemption. *Luke 1. 74. 75. That he would grant unto us, that we bring delivered out of the hands of our enemies, might serve him without feare. 75. In holinesse and righteousness before him all the dayes of our life.*

28. Re-

28. Redemption hath been once performed, twice manifested in the day of grace, and the houre of Judgement. *Rom. 8. 23.* And not onely they but our selves also, which have the first fruits of the Spirit, even we our selves, groane within our selves, waiting for the Adoption, to wit, the redemption of our body.

29. Redemption doth so farre free the Christian, that he is wholly taken from the barre of Justice, and placed alwayes at the throne of grate and mercy. *Heb. 12. 18, 22, 23, 24.* Verse the 18. For yee are not come unto the Mount, that might be touched, and that burneth with fire, nor unto blacknesse and darkenesse and tempst. Verse the 22. But yee are come unto Mount Sion, and unto the Citie of the living God, the heavenly Ierusalem, and to an innumerable company of Angells. Verse the 23. To the generall Assembly, and the Church of the first borne, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Verse the 24. And to Iesus the Mediator of the Covenant, and to the blond of sprinkling, that speaketh better things then that of Abel.

30. The comfort and consolation of the

the Redemption by the hand of Christ Redeemer, is according to the act of faith in Christ, by whom this redemption is wrought. Psal. 116. But thou hast delivered my soule from destruction mine eyes from teares, and my feet from falling. Isaiah 54. 10. Therefore the Redeemed of the Lord shall returne, and come with singing unto Sion, and everlasting joy shall be upon their head; they shall obtaine gladnes, and joy, and sorrow shall flee away. Psal. 133. There is an inseparable conjunction between Election and Redemption, sith that before the foundation of the world, Christ was chosen to be the Redeemer of his chosen and peculiar. Ephes. 1. 7. Having made knowne unto us the mystery of his will, according to his good pleasure, which he had purposed in himselfe. Verse the 7. In whom we have redemption through his blood, the forgiveness of sinnes, according to the riches of his grace. Had to

Contemplation.

Such was the kindnesse of God to Israel, that once in fiftie yeare, they had a yeare of Jubile; in which he who was in bondage, and thraldome, was

let

set at libertie, and freedom: Such hath been the bountie of God to us, that he hath appointed a yeare of deliverance, by the hand of Christ, that we being Captives might be set free, and being also bondslaves, we might be set at libertie. Christ was anointed for that end, not with the oyle of Olives, or other materiall substance, but with the abundant and overflowing grace of God, that hee might bring poore Captives from Captivitie, and wee who were poore bondmen, from everlasting slavery. What is the bondage to man, in respect of the bondage to Satan? or what is the libertie amongst men in respect of the libertie of Christ Jesus? From what are we freed? yea from what are we not freed? from the dominion of sinne, the slavery of the Law, the tyranny of Satan, and the gates of the pit of hell and destruction. By what are thou freed? yea by what art thou not freed? From sinne by the precious, incomparable, inestimable blood of Christ, out of the jawes of Satan: by the potent, invincible, and unconquerable strength of Christ, from the force of death: by the vertuall, and efficacious death

death of Christ, and from the cursing, condemning, and arraignment power of the Morall Law, by the full and satisfactory obedience of Christ. It hath not been in the power of man, nor the will of man to worke out the worke of satisfaction, or the worke of Redemption; the Wine-presse of Gods wrath, would have been too hotte, and too heaue for him: It hath not been in the minde of Angells, it would have crushed them to the earth, yea to hell, to haue borne that weightie wrath, and fierce indignation of God against sinne, when neither speare nor shield was found among any in the world, for the delivery of mankinde; strength and power hath been found in the armes of Christ, fully to performe the worke of deliverance: if a world had been given for the Redemption of one soule, it would have been refused; an infinite would admit of nothing finite. O! what worth? what value? what price is the blood of Christ, which is of sufficiency to redeeme all men? all the power of the Creature, could not bring one soule out of the slavery of the Devill. Oh! what power? what strength? what worth of
excel-

excellency is there in Christ: who by his power, strength, and might, hath brought thousands out of the bondage and slavery of hell, and the Devill: All the Angells in heaven could not by their skill remove one poore soule from the barre of Justice, and bring it to the mercy-seate, to heare one word of mercy. What a Sea of wisdom is in Christ: who by his wisdom can bring all the poore and distressed Consciences to the throne of mercies, to receive whole Rivers of mercy from thence unto their soules. *Sampson* overthrew more at his death, then he did all his life: Christ did more in the Redemption of his in death, then he did in the time of his life. Let us therefore lift up our eyes to heaven, and behold the bountifull and benigous mind of God unto us, that whilest our cases were desperate, and we saw no way for delivery, God hath found out a way, and hath sent from heaven the Sonne of his love, to be our deliverer. A Ram was not provided, but a Lamb, that through his blood tooke away the finnes of the world, satisfied Gods Justice, and procured for his people, a joyfull and glory

ous freedom. God manifested his power from the Cloud, and overthrew *Pharaoh*, his Charets, and horsemen in the red Sea. God manifested his mightie strength in the subverting of Satan and sinne, through the blood of Christ. When *Peter* was in bonds, the Angell set *Peter* free; when we were bound by chaines, in the dungeon of darknesse and death, Christ hath set us free; So that now the consciences and spirits of the faithfull, and ours also, are free to grace, and to the enjoyment of the Kingdome of felicitie; let the Christian therefore thinke on these things, and triumph with the Apostle; *Oh dearth, where is thy sting; ah hell, where is thy victory*; let him not feare, neither Law, nor hell, nor death, nor the Devill, sith he is redeemed from the world, though he live in the world, to God above, who is all in all; to whom be ascribed the praise of all for evermore. 1 *Tim.* 1. 17. Now unto the King eternall, immortall, invisible, and the onely wise God, be honour and glory, for ever and ever, Amen.

C H A P. VII.

Concerning Christs Mediation,

Definition.

THE Mediation of Christ is the presentation of himself, that eternall and infinite oblation once offered to God his Father to that end, that the riches of heavenly grace might be infused, his redeemed might have free access to his Fathers Majesty, and his Father everlastingly reconciled to his peculiar and selected. *Hebr. 7. 25, 26, 27.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high Priest became he, who is holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high Priests, to offer up sacrifice, first for his own sin, and then for the peoples; for this he did once, when he offered up himself.

2. It is convenient that Christ who is the Mediatour betwixt God and man, should be God-man; unlesse he had been man,

man, he had not been a fit sacrifice: unlesse he had been God, he had not been of sufficient vertue. 1. Tim. 2. 5. For there is one God, and one Mediatour between God and men, the man Christ Jesus.

3. Through the personall union of both natures, Christ Mediatour is become King of his Church, and head of the same kind with his body. Ephes.

1. 22, 23. And hath put all things under his feet; and gave him to be the head over all things to the Church. Which is his body, the fulnesse of him that filleth all in all.

4. The humiliation of Christ through which he submitted himself to answer the righteousness of God, and his exaltation which was manifested when he rose again from the dead, ascending on high, leading captivity captive, hath obtained a perfect redemption for the faithfull. Ephes. 4. 8. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Hebr. 9. 12. Neither by the blood of goats, and calves, but by his own blood he entred in once into the holy place, having obtained eternall redemption for us.

5. The satisfaction and merit of Christ Mediatour, hath taken away condem-

condemnation, and hath brought us eternal life and salvation. *Colos. 1. 13.* *He hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*

6. The merit and satisfaction of Christ differ in divers operations.

7. The exaltation of Christ is no part of the merits or satisfaction of Christ, through which he mediates for his with his Father. *The ground is this, sith the exaltation of Christ Mediatour, followeth his crasse or satisfaction.*

8. Christ is said to be Mediatour betwixt God and the faithfull, not that it wholly agreeth to the humane nature of Christ, but also to his divine nature, *Act. 20. 28.* *Take heed therefore unto yourselves, and to all the flock over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.*

9. The satisfaction of Christ according to the substance of it presupposeth grace: through grace Christ hath been called to the work of satisfaction. *Isa. 53. 10.* *Yet it pleased the Lord to bruise him, he hath put him to griefe: when thou shalt make his soul an offering for sinne, he shall*

shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands.

10. When we speak of the Mediatour Christ Jesus, we must have reference to the divine pleasure of God; for through that he hath ordained Christ to be Mediatour, that he might obtain eternall peace for his redeemed. *Isa. 53.*

6. And we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquitie of us all.

11. The price of our redemption could not be payd by man; therefore it hath been the work of a Mediatour to pay the ranfome, to intercede betwixt God and man; not onely by payment, procuring redemption, but also by intercession, making a perfect peace and reconciliation. *Isa. 53.* the last verse: *Th. refore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath powred out his soul unto death; and he was numbred with the transgressours, and he bare the sinnes of many, and made intercession for the transgressours.* *Ephes. 2. 14.* For he is our peace, who hath made both one, and hath broken down

down the middle wall of partition betweene us.

12. When as our sins were as a cloud betwixt God and us, we being banished and shut out from his presence, so that we could not behold his favour: neither could we ascend to him, unlesse he had descended down to us by the hand of a Mediatour. *Ephes. 2. 17, 18. And came and preached peace to you which were as farre off, and to them that were nigh. For through him we both have an accessse by one Spirit unto the Father.*

13. Although man had stood perfect and entire without spot or wrinkle, yet was he of so meane a condition that he could never come to God without the hand of the Mediatour Christ Jesus. *The ground is this, sith it would have been a dishonour to the Lord Christ, if man should have accessse to God blessed for ever, except by himself who was the appointed Mediatour.*

14. The mission of Christ that he might be Mediatour, and that he might be reconciler betwixt God and man, floweth from the divine decree of God, upon which dependeth the beatitude or felicitie of man. *Ephes. 1. 9, 10. Having*

ving made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself. That in the dispensation of the fulnesse of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth even in him. Luk. 2. 14. Glory to God in the highest, and on earth peace, good will towards men.

• 15. In the person of Christ the Mediatour there are two things considerable; the distinction of natures, and the personal union of both together: divine, so farre as he is the second person of the Trinitie: humane, so farre as he took upon him the seed of Abraham. Hebr. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devill.

16. The intercession of Christ is twofold; verball, or meritorious. Verball in his prayers for his whom he would redeeme and justifie; meritorious being an oblation of infinite value accepted of his Father; that through that, the prayers, persons, and services of beleevers may be accepted in all ages. Joh. 17. 9.

I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine. Hebr. 10. 5, 6. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure.

17. The office of Christ Mediatour, is not onely to pray for his, but to offer up his life for the redemption or deliverie of the life of his people. *Matth. 20. 28. Even as the Son of man came not to be ministred unto, but to minister; and to give his life a ransom for many.*

18. The intercession of Christ Mediatour, is the cause of the intercession of the Spirit in us. *Rom. 8. 27. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the Saints according to the will of God.*

19. Christ Mediatour intercedes for his with his Father: he is ever present with his Father. The Father ever remembereth that sacrifice once offered by him for his peculiar. *Hebr. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever*

ever liveth to make intercession for them.

20. The intercession of Christ Mediatour, hath been sufficient and efficacious from the beginning, by vertue of the decree, promise, and acceptation. Hence he was tearmed a Lambe slain from the beginning of the world.

21. The adoption of beleevers, dependeth on the grace of Christ Mediatour.

22. Christ Mediatour was never promised without the shedding of his blood; being it hath been the eternall counsell of God that none should be cleansed from sin without that blood so precious. 1. Pet. 1. 18, 19, 20. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers: But with the precious blood of Christ, as of a Lambe without blemish, and without spot. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. Revel. 1. 5. And from Jesus Christ who is the faithfull witnesse, and the first begotten of the dead, and the Prince of the kings of the earth, unto him that hath loved us, and washed us from our sins in his own blood.

23. The prayers of all the faithfull from the beginning of the world hath had acceptation alone for the Mediators sake Christ Jesus. *Dan. 9. 17. 23.* Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuarie that is desolate for the Lords sake. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and understand the vision.

24. The anger of God rests on them who leave Christ the onely Mediatour, by the appointment of God the Father. *Joh. 3. 36.* He that beleeueth on the Sonne; hath everlasting life: and he that beleeueth not the Son, shall not see life; but the wrath of God abideth on him.

25. God never sheweth himself propitious to any without the mediation of Christ the absolute Mediatour. *Matth. 3. ult.* And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

26. The sacrifices in the time of the Law taught plainly, that God would not be mercifull to any, but through Christ;

Christ; and that saluation could not be found elsewhere save in the expiation of Christ, who should poure out his blood for his peoples ransome. *Luk. 22. 2. Likewise also he took the Cup after supper, saying, this Cup is the new Testament in my blood, which is shed for you.*

27. When as man hath not been able to stand in Gods sight, through the feare and terrour of transgression, that we might appear without fear and terrour, he hath given Jesus Christ our Lord, that he might be Mediatour and Advocate with himself for us. *1. Joh. 2. 12. I write unto you little children, because your sinnes are forgiven you, for his Names sake.*

28. Christ is Mediatour to day, yesterday, and for ever. Hence Gods people never fail of acceptation in Gods sight that loves them. *Heb. 13. 8. Jesus Christ the same yesterday, and to day, and for ever. Ephes. 1. 6. He hath made us accepted in the beloved.*

29. Who of the sonnes of men could make themselves the sons of God; of captives, heires of the celestially kingdome? except Christ, Mediatour, who assumed the humaine nature of man,

that he might give to them that plenitude of his grace which was given unto him, and that he might take to him that which belonged unto them. 2. Cor. 5. last. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

30. The prayers which the faithfull offer up to God are freely accepted, through the mediation of Christ. *Ephes. 5. 2. And walk in love, as Christ also loved us, and hath given himself for us an offering and a sacrifice unto God for a sweet smelling savour.*

31. Christ for ever appearing Mediatour and Advocate in the presence of God; God doth turn away his face from our sins, and turn his face toward his righteousness. *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy Citie, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquitie, and to bring in everlasting righteousness, and to seal up the vision, and prophesie, and to anoint the most holy.*

32. Through the mediation of Christ, true beleivers have free access to the throne of grace, from which they are filled with divine grace, and heavenly

venly blessings, being freed from the terrors & horrors of their spirituall enemies. *Luk. 1. 74.* That he would grant unto us, that we being delivered out of the hands of our enemies, may serve him without fear. *Hebr. 2. 15.* And deliver them who through fear of death were all their life time subject to bondage.

33. Damned preparatories will faile in the houre of death and judgement, when the mediation of Christ will be a citie of refuge against sin, and an arke of covert against the rigour of the Law, and all evils. *Rom. 8. 34.* Who is he that condemneth? it is Christ that died, yea rather that is risen again: who is even at the right hand of God; who also maketh intercession for us.

Contemplation.

Such was thy separation, O Christian, from God, that thou nor I could approach nigh to God without the hand of our Mediatour Christ Jesus; through sin the hand-writing is written against us; we are laid in the ballance and found too light: the mightie wall of separation doth so prevent us from ap-

proaching, that unlesse God did descend down to us by Christ, we could not ascend to him. If we did but think of ascending to God without Christ, our quakings would be like the quakings of *Beltasbazar*, and our tremblings as the tremblings of *Israel*, before Mount Sinai: or we should hide our faces from him as did *Adam* our Father. How terrible? how dreadfull? how angry is God with those who look toward him for mercy without Christs Mediation? Assuredly if God should but enter into judgement for one sin, should but ponder or weigh one iniquitie, none could stand before him. If the Angels are impure, in respect of the puritie of his nature; how much more sinfull or ungodly men? Man may offend or trespasse against man, and man may plead for him: But if man sinne against God, who shall plead for him but Christ? By him alone we have recourse to the throne of grace for grace, and to the throne of mercie for mercy. Without him the heaven should be as brasse, and iron, so that our prayers could not enter into the celestiall Sanctuary, nor find acceptance in the presence or sight of God.

Where

Where now is the hand of mercy? the scepter of bountie? and the comfortable answer of God to the conscience? but in Christ who sits at the right hand of the Father, making intercession for us. Wherefore if we want wisdom, peace, and righteousness, remission of sins, and joy of the holy Ghost, let us look towards heaven, and remember that Christs oblation once offered is so prevalent, that through that we shall have an answer of what our souls desire. Though we may hide our faces as did the Cherubims, in respect of our own vilenesse, yet may we look up to God for spiritua'l blessings, through the mediation of Christ with confidence. No child may go freer to his father, no wife to her husband, then we may have recourse to God through Jesus Christ. Whilest our prayers are weak, Christs mediation is strong; and whilest our performances deserve to be denied, through Christs oblation they are accepted. *Hester* found acceptance, although the golden Scepter of *Ahasbuerus* was not stretched forth: much more shall we find acceptance, sith that in Christ the Scepter of bountie is stretched forth;

not faithlesse requests, lowdnes of voice, repetitions of hell, and death, cause an answer of desires; for had not Christ merited an answer, wee could not be answered. Hence before our requests touch the heavens, we have an answer on the earth. *Dan. 9. 23. At the beginning of thy supplications, the Commandement came forth, and I am come to shew thee; for thou art greatly Beloved, therefore understand the matter, and consider the Vision.*

C H A P. I X.

Concerning Reconciliation.

Definition.

1. **R** Econciliation is an Act of the free and deare love of God, our heavenly, gracious, and clementious Father, whereby through the death, and blood of the Lord Jesus Christ, he hath reconciled us unto himselfe; to the end, that we might enjoy everlasting peace and communion with himselfe, through his beloved. *2 Cor. 5.*

19 2 Cor. 5. 18. Rom. 5. 10. Coll. 1. 20.

2. As the blood of Christ is the cause of Redemption from sinne; so it is the cause of Reconciliation to God. Coll. 1. 20. *And (having made peace, through the blood of his Crosse) by him to reconcile all things unto himselfe, by him, I say; whether they be things in earth, or things in heaven.*

3. The onely subject in whom we are reconciled to God our Father, is Christ Jesus our Lord; sith that in him alone God doth not impute our sinnes to us. 2 Cor. 5. 19. *To wit, that God was in Christ, reconciling the world unto himselfe, not imputing their trespasses unto them, and hath committed unto us the word of Reconciliation.*

4. The ends of Reconciliation, are the peace of Conscience, the dignitie of Christ our Mediator, and the faithfulls fruition of Gods presence, which was obscured or hidden from them by reason of iniquitie. Ephes. 2. 14. *For he is our peace, who hath made both one, and broken downe the middle wall of partition betweene us.*

5. Whilest the soule apprehendeth
not

not this reconciliation with God in Christ, there is nothing but disturbance; but when the Spirit of God doth assure us of our Reconciliation with him, wee then enjoy the peace of Conscience. *Isa. 26. 3. Thou wilt keepe him in perfect peace, whose minde is stayed on thee, because he trusteth in thee.*

6. The sence of Reconciliation, through the hand of Christ Mediator, is the beginning of tranquillitie of mind, and the upholder of the Spirit against the feare of the houre of death and Judgement. *Isa. 26. 12. Lord thou wilt ordaine peace for us; for thou also hast wrought all our works in us. Isa. 25. 8. He will swallow up death in victory, and the Lord God will wipe away teares from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.*

7. The more a Christian hath the sence of this estate and condition, he is more heavenly in his meditation, more comfortable in declaration, and holy in conversation. The ground is this, *sith the deare love of God in the act of Reconciliation, is the ground of our affection to Christ in the heavenly places, and of obedience to Gods blessed and sacred Majestic.* 8.

8. It is impossible he should loose Gods favour any more, who through the death of Christ, is to God reconciled, sith that sinnes hand-writing is wholly removed, and that this precious death is a sufficient ransome from all iniquitie. *Col. 2. 14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Crosse. Rom. 4. 25. Who was delivered for our offences, and was raised againe for our justification.*

9. The faithfull under the Law, did not onely looke for salvation, but also for reconciliatiō by the hand of Christ: *Isaiah 26. 12. Lord thou wilt ordaine peace for us; for thou also hast wrought all our workes in us.*

10. God was reconciled to man before it was vertually manifested, and after vertuall manifestation, he is reconciled before of his: It be received. *The ground is this; Sith it is the wisdom of the Father, that in himselfe there should be the primary ordination, afterwards answered by Christ in the act of Reconciliation; and conferred to the Saints by way of Reception.*

11. For as much as it hath been impossible, that any creature could reconcile

cile himselfe to God infinite in nature, it hath been the free grace of God to send his beloved Sonne, that being infinite, he might answer, what infinite Justice did require. *Isaiah 63. 3. I have trodden the Wine-presse alone, and of the people there was none with me.*

12. He that supposeth that by answer to the morall Law, he either pacifieth Gods Justice, procureth Gods favour, or maketh peace with God, is deceived, for there is no other meanes under heaven, to give us rest in the day of great necessitie, or peace in the depths, or gulfes of misery, save by the death and sufferings of the Lord Jesus. *Isaiah 53. 5. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*

13. To attribute Reconciliation to any Creature save unto Christ Mediator, is blasphemy, and a point of high Arminianisme.

14. Although we have been estranged from God through sinne, heires of anger, of eternall death, subject to destruction, shut out from all the hope of salvation, and alienated from the blessings

sings of God, and under the yoke and bondage of the Morall Law, notwithstanding, such hath been the love of God unto us in Christ, that he would remove all these, and not onely reconcile us unto himselfe, by the blood of Christ, but also by his death. *Rom. 5. 10.*

For if when we were enemies, wee were reconciled to God, by the death of his Sonne; much more being reconciled we shall be saved by his life.

15. By the knowledge of Gods anger against us, we come to the knowledge of our misery, and of his mercy; and unlesse we know, how great a separation or distance there is betwixt God and us, we can never value or prize, the exceeding or excellent vertue of our Reconciliation by Christ.

16. As God first loves us before he doth redeeme us, so doth he love us, before he reconcile us unto himselfe; albeit, we have no assurance of his love, untill wee through faith apprehend him to be reconciled unto us through Jesus Christ. *2 Cor. 5. 18.* *And all things are of God, who hath reconciled us unto himselfe by Jesus Christ, and hath given us the ministry of Reconciliation.*

17. In-

17. Incomprehensible and immutable is the love of God, that although we were not reconciled actually through the blood and death of his Sonne, yet he loved us before the foundation of the world. *Ephes. 1. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.*

18. As Redemption, Adoption, Union, and Communion, can never be disannulled, sith they are obtained by Christ, and in him established: so reconciliation being the worke of God in Christ, and procured, both by the precious blood, and vertuall death of Christ, can never be annihilated.

19. Not onely the presentation of the chosen of God, but also the glory of God, & the honour of Christ Mediator, hangs upon the everlasting reconciliation of the faithfull to God: *Col. 1. 22. In the body of his flesh through death, to present you holy and unblamable, and unreprouable in his sight. Heb. 9. 24. For Christ is not entred into the holy places, made with hands, which are the figures of the true, but into heaven it selfe, now to appear in the presence of God for us.*

20. The

20. The infinite worth and power of Christ, in matter of Reconciliation, is so sufficient to answer Gods infinite puritie, that Gods pure nature desireth no more in matter of Reconciliation.

2 Pet. 17. *For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory; This is my beloved Sonne, in whom I am well pleased.*

21. Though there is a participation of the vertue of Christs Reconciliation in this vaile of misery, yet the full fruition is not enjoyed of the faithfull; untill they come to the Heaven of felicitie.

1 Cor. 2. 9. *For it is written, eye hath not seene, nor eare heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.*

22. The assurance that the faithfull have of the answer of mercy, and of the treasures, riches, and wisdom of Christ, is, because that through the infinite worth of Christs death and bloud, they are absolutely reconciled to GOD the Father. Col. 2. 2. *That their hearts might be comforted, being knit together in love, and unto all riches of full assurance of understanding, to the acknowledgement of the*
mystery

mystery of God, and of the Father, and of Christ. Col. 1. 21, 22. Yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unreproueable in his sight.

Contemplation.

THe saying of *Ahaziah*, King of *Israel*, to *Jeſhu* was; *Is there peace?* His answer was, *What peace?* The reply of the wounded Conscience is; *Is there not peace?* The answer is given, there is peace: God who was an enemy, is now become a friend; his hatred against sinne was so great, that it could not be pacified or asswaged by any humane creature. The barres of Hell, the gates of death, the iron bands of sinne, the fiercenesse of the Morall Law, is removed by a person infinite; the same vertue and worth, which hath procured Redemption, hath procured Reconciliation. The strength of *Sampson*, was more then the gates of *Azzah*; the vertue and worth in Christ, hath been above the enmity betwixt God and man. What is like to this great and wonderfull worke of Reconcilement? As nothing

thing can parallell the work of Redemption and Union with God through Christ, so nothing can equall the work of Reconciliation to God by the hand of Christ. When we see the Rainbow, we admire, yet wee cease to admire, when we consider the hand that made it. When we behold the famous work of Reconciliation, we may wonder, yet cease to wonder when we consider the hand that did it. How comfortable is the calmenesse of weather, after stormy times? How passing comfortable is the peace of Conscience from Reconciliation to God, after the stormy times of temptation? Out of the sweet comes Corroboration; and out of this comes the greatest consolation. When *Balack* saw the standing of *Israel* in the Wildernesse, he said; *How comely are thy tents, O Israel; and thy habitations O Jacob?* When the faithfull through the eye of faith, behold the fruits of reconciliation to God, they say, how great delight, and comfortablenesse, ariseth from that peace which is made betwixt God and their soules? Hence from the worke of Reconciliation, comes the worke of a Christians moving to Godward

ward with freeness of spirit. Hence comes the Gospell of Reconciliation, which speaks better things then the Law: the Law speakes evill; as *Micah* against *Ahab*; as *Doeg* against the Priests of the Lord; as the *Jewes* against our Saviour, but now the Gospell speakes graciously and sweetly of peace, of grace, of mercy, being that man to God is reconciled through the hand of the Mediator Jesus Christ: turne therefore thine care from the Law to the Gospell; and walke thou in the comfort thereof; till thou come to see thy Redeemers face in Sion, and the brightnesse of the countenance of thy loving God and Father, blessed for evermore. Then shalt thou be satisfied with his favour, filled with joyes, and his sight and Image shall be thy great contentment. Then shalt thou say with the Psalmist, *Psal.* 16 11. *Thou wilt shew me the path of life; in thy presence is fulnesse of joy; at thy right hand are pleasures for evermore.*

CHAP. X

Concerning Justification.

Definition.

1. **Z** Adick Just, in *hiphill*, signifieth righteousness: in *hisdict* *justificare*, that is, to account some man just or righteous. Rom. 3. 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which beleeveth in Jesus.

2. Justification is the gracious sentence of God, through Christ apprehended by faith, whereby he doth free the sinner from sins, death, and condemnation; and repute them just to life, glory, and salvation. Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ. Rom. 5. ult. That as sinne hath raigned unto death; even so might grace reigne through righteousness unto eternall life, by Jesus Christ our Lord.

3. This gracious sentence in Justification proceeds from Gods decree, that it might be pronounced in Christ our Saviour

Saviour to his people, and virtually sealed to the soule by the holy Spirit, that the Saints might be assured of the condonation of iniquitie, and the imputation of divine and heavenly righteousness. *Micah 7. 18. Who is a God like unto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Rom. 5. 18. Therefore as by the offence of one, judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.*

4. By the same grace wherby Christ was called unto the office of a Mediator, the elect are called to union and communion with Christ, and by that accounted just in the sight and presence of God. *Hebr. 3. 1, 2. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession Christ Jesus. Who was faithfull to him that appointed him; as also Moses was faithfull in all his house. 1. Cor. 1. 9. God is faithfull by whom ye were called unto the fellowship of his Sonne Jesus Christ our Lord.*

5. The

5. The efficient cause of our justification is the rich and free grace of God; the meritorious cause is the merit of Christ; the instrumentall cause is faith, apprehending and resting on the promises of God; the end is the glory of God the salvation of beleevers, and the illustration of divine mercy. *Rom. 5. 17.*

For if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gifts of righteousness, shall reigne in life by one Jesus Christ.

6. Christ is dead, and all are dead, that the righteousness of one might be imputed to all. *2. Cor. 5. 15.* And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *Rom. 4. 24.* But for us also, to whom it shall be imputed, if we beleeve on him that raised up Jesus our Lord from the dead.

7. Christ willingly died, and was willingly crucified, and willingly bare the sence of his Fathers wrath for our sakes, that he might break the bonds and chains of death, that he might satisfie the justice of his Father, and bring in everlasting peace, attonement, and reconciliation. *Isa. 53. 6, 7.* All we like
sheep

sheep have gone astray: We have turned euerie one to his own way, and the Lord hath laid on him the iniquitie of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a Lambe to the slaughter, and as a sheep before her shearers is dumbe: so he opened not his mouth.

8. Christ changeth our estate and condition, and clotheth us with his pure, divine, and spotlesse righteousnesse, that in his Fathers sight and presence we might find acceptation. *Ephes. 1. 6. vide.*

9. This is the streame of sweetest consolation, that the Lord Christ was accounted unjust, that we might be counted just, and that he stood in the place of the unrighteous, that we might stand in the place of righteous. *1. Pet. 3. 18.* For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God: being put to death in the flesh, but quickned by the Spirit.

10. Christ the Sonne and Lord of righteousnesse, who is our life, and everlasting righteousnesse, overcoming death, shineth by the Gospel, maketh us now to sit with himself in the heavenly places; that there might be nothing wanting to our felicitie, and to the
praise

praise and riches of his grace and bountie. *Ephes. 2. 6, 7.* And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in his kindnesse towards us through Christ Jesus.

11. Now the Sonne and Lord of righteousness doth shine, and we have the perfect beautie of his divine and pure righteousness revealed in the Gospel of life and reconciliation: such as is the clearnesse of noonday, although in former ages it hath been hidden and obscured. *Ephes. 3. 8, 9.* Unto me who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

12. Adam whilest he stood in his integritie, innocency, and puritie, was not so pure in the sight of God, as the Saints who are presented spotlesse in the flesh of Christ, and imputed righteous through the righteousness of Christ the Lord, and Prince of righteousness.

The ground is this, As the righteousness which is given to the Saints through union with Christ, surmounteth that which was given to Adam when he was created.

13. The righteousness of God is not sufficiently manifested and declared, unless by that the Saints and redeemed may be accounted sufficiently just in his sight; and that God should communicate righteousness to the undeserving.

14. This is our trust and glory, that Christ the Sonne of God, the onely author of our salvation, is become our righteousness; and that we in him are the sons and heirs of the celestiall kingdom, made partakers of the divine nature, and called to the hope and expectation of everlasting beatitude. 1. Pet. 1. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Rom. 8. 17. And if children, then heirs, heirs with God, and joynt heirs with Christ: If so be that we suffer with him, that we may be also glorified together. 2. Pet. 1. 4. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers

kers of the divine nature, having escaped the corruption, that is in the world through lust.

15. The sinner is received into communion with Christ, whilst by the grace of God he is reconciled, and by the blood of Christ he is purged from transgression; and not otherwise doth he stand before the tribunal seat of God, save by the righteousness of God his Saviour, and of Jesus Christ his blessed and sweet Redeemer. *The ground is this, fith no righteousness can answer the righteousness of God, but the pure and infinite righteousness of Christ.*

16. There is an inseparable conjunction between the pardon and remission of sins, and the imputation of divine and absolute righteousness, which is conveyed to the Saints through communion with the Lord Jesus: so that their imperfections are covered, the spots and filthiness thereof are deleted, lest they may come into question by eternall and absolute judgement.

17. If we seek by what meanes the heart is fixed, and the conscience satisfied, by no other way or meanes shall we find it, save by the power of the

croffe of Christ, interest in his death, the efficacie of his resurrection, and the imputation in pure and everlasting righteousness.

18. Whosoever doth desire to be just before God, he must seeke to be freed from sinne, by the precious and incomparable blood of Christ; and from the rигed force of the Morall Law, by his active and passive obedience. *Rom. 10. 4.* *For Christ is the end of the Law, for righteousness to every one that beleeueth.*

19. By his puritie all our spots are covered, and the uncleannesse of our imperfections to us is not impured; and our transgressions in Christs grave buried, that they might never plead against us before the barre of Justice.

20. When we are inserted and ingrafted into Christ, then doth he dignifie us, making us one in himselfe, that we may glory that we are admitted into fellowship and communion with the Father, with himselfe, and with his people who are sanctified by the Spirit, and accounted a glorious people through his glorious and perfect righteousness.

1. Joh. 1. 3. vide.

21. Although justification is for and
in

in Christ the beloved Mediatour; notwithstanding the Saints are not justified in the sight of God untill faith is given to the Saints, by which the Lord Christ is apprehended. *Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

22. Christ is the adequate object of faith, so farre forth as faith doth justifie.

Galat. 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have beleaved in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified.

23. Faith upon no other consideration is said to justifie, save, because it apprehendeth the superabundant grace of God in reconciliation, applieth Christs death, blood, and resurrection to the Saints, and resteth upon the promises of God, which are yea, and Amen, to the glory of the Father. *2. Cor. 1. 20. vide.*

24. This is the life of faith, through which a sinner doth come to the possession of his own salvation, whilest by the doctrine of the Gospel. he doth acknowledge himself reconciled to God,

redeemed and ransomed by the inenarrable blood of Christ, sealed by the Spirit of life and oblation, and filled with joyes unspeakable and glorious.

1. Pet. 1. 8. *Whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoyce with ioy unspeakable and glorious.*

25. We are justified before men by holinesse and uprightnesse of conversation, but before God by the imputation of righteousness in justification. *Jam. 2. 18. Ten a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*

26. In the justification of the Saints through faith, we must consider the remission of sinne and transgression. The imputation of divine and celestially righteousness, the gracious acceptation of the Saints prayers and praises; and that free and gracious reconciliation with God our bounteous and celestially Father.

27. True justifying faith hath alwaies joyned with it a certain perswasion of the bountie and exceeding mercy of God the Father in Christ Jesus. *Hebr. 6.*

18, 19. That by two immutable things in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon: the hope set before us. Which hope we have as an ancre of the soul, both sure and stedfast, and which entereth into that within the vail.

18. Though the Saints after their justified estate and condition, may aske the pardon of sin, and the forgiveness of iniquitie, notwithstanding the end thereof must be the further assurance thereof; the exaltation of the riches of grace; and the praise of the blood of Christ, which is the cause of condonation or remission. The grounds are these, that diffidence and unbelief may be removed, and the exaltation of the love of God in Christ may be exalted.

19. The new creature presented in Christ unblameable and unproveable in the sight of God through reconciliation, made perfect and pure in the presence of God through justification, endued with the heavenly & pure grace of sanctification, is so freed from sinne, iniquitie and transgression, that God beholds no more sin in it then in the Lord Jesus Christ. Job. 17. 23. I in them, and

thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

30. O admirable change! O garment most sumptuous! O royall and beautifull robe of Christs puritie and divine righteousness, wherewith the Saints are adorned, his chosen invested, and his beloved friends and brethren enrobed, that they may be for ever and evermore presented glorious in the sight of God who is most righteous and holy. Revel. 3. 4. *Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy.* Revel. 7. 13, 14. *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and they have washed their robes, and made them white in the blood of the Lambe.*

Contemplation.

THE Church of Christ is all glorious within, through the rare induements of the Spirit of grace; she is all glorious without, through the righteousness of Christ imputed to her; God her Father beholds her compleat in the garment of her elder brother: if she sin, she is washed; if she is washed, she is purified: if she is purified, she is spotlesse, being she is purged by the blood of the Lambe Christ Jesus. The robe of righteousness wherewith she is attired, is not beggerly but rich; not impure, but pure: not finite, but infinite. Though the world judge her poore, naked, and miserable, yet she is holy, pure, and cleane; she is, as she is made to be compleat in Christ, who is her head and bridegroom, we beleeve there is an holy Catholique Church, we see it not, for it is invisible, notwithstanding Gods imputation is not to be gainsaid by the rabble of unlearned Doctors. If God speak the thing it is so; if God impute her just, shall it not be so? If the Son make her free, she is free indeed; if God account her just, she

is just indeed. If a King forgive a rebell, who shall impute that fault to him? If God acquit his Church, who shall lay any thing to her charge? When *Jacob* was clothed with the garment of *Esau*, his nakednesse appeared not to the sight of his old father *Isaac*. The Church being clothed with the righteousnesse of Christ, her nakednesse appears not in the sight of God her heavenly Father, through this garment wherewith she is so strongly invellied, she is worthe to follow the Lord Christ from earth to heaven; not onely by the ascent of heavenly meditation, but by ascent of soule after her pilgrimage is ended. For what ends? to participate of all the rich and celestially treasures which have been prepared for her before the foundation of the world; and to see the face of her loving Father in celestially glory. What now shall fear her? shall wrath? shall anger? divine justice? or indignation? No, for she is beloved, through her well beloved Christ, the very Angels rejoyce, because she is rich and full of treasures; beautifull and exceeding amiable through the beaurie and amiablenesse of Christ which is given to her. Had

Benjamin

Benjamin a suite passing the suites of his brethren, and hath not the Church a righteousness passing the righteousness of Pharisees? Hence she loveth, knoweth, nor acknowledgeth any other righteousness save the righteousness of Christ; she detesteth even her own works in matter of justification: she will weare no linsie-wolsie garments, for her pride is great, and her ambition much in that particular: All her glorie is in the Lord, her righteousness, all her thoughts is now to love and praise her Saviour, and cease from working any more in the way of justification; confessing that of, and from, and in him she injoyeth it, ascribing continually to him the praise of righteousness. She giveth the glory of glory to the Prince of glory; she rendreth the praise of life to the Lord of life; she ascribeth the honour of peace to the Mediator of peace, and she attributeth the dignitie of righteousness to her Lord of righteousness. She is in Christ, as a branch in the Vine through union. She is in Christ as a man in the Sunne, by glorification; she is in Christ as a man in his garment through Justification. Shee desireth none to rest

in

in her, but Christ the hope of glory : she requesteth to be in none but Christ her everlasting righteousness ; for his righteousness is the righteousness of God, and it is his Fathers pleasure, that he should become the Lord her righteousness. Upon which consideration, he is termed the God of her righteousness. *Psal. 4. 1. Hear me when I call, O God of righteousness ; for thou hast set me at libertie when I was in trouble, have mercy upon me, and hearken unto my prayer.*

C H A P. X I.

Concerning Sanctification.

Definition.

1. **S**ANCTIFICATION is a reall transmutation from the filthinesse of sinne, unto the puritie of the Image of God, *Ephes. 4. 22, 23, 24. That yee put off, concerning the former conversation, the old man, which is corrupt, according to the deceitfull lusts. And be renewed in the spirit of your minde. And that yee put on that new man, which after God is created in righteousness and true holinesse.*

2. There

2. There are two degrees of Sanctification, infancy, and strong age; the one is in the estate of grace, the other in the estate of felicitie and glory. 2 Cor. 3. 18. *But we all, with open face, beholding, as in a glasse, the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

3. In Sanctification, there are two parts considerable.

1. Mortification.

2. Vivification.

4. Mortification is the first part of Sanctification, through which sinne is mortified, and the force thereof weakened and abated. Rom. 6. 6. *Knowing this that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we might not serve sinne.*

5. Vivification is the second part of Sanctification, through which the Image of God is restored and renewed, 1 Cor. 15. 49. *And as we have borne the Image of the earthly, we shall also beare the Image of the heavenly.*

6. The efficient and absolute cause, is the Father of eternall grace and mercies. 1 Thes. 5. 23. *And the very God of peace sanctifie you wholly: and I pray God,*
your

your whole spirit, and soule, and body, be preserved blamelesse, unto the coming of our Lord Iesus Christ.

7. The meritorious, or formall cause, the precious & deare blood of the Lord Christ, that bought us, *Heb. 10. 10.* By the which will wee are sanctified, through the offering of the body of Iesus Christ once for all. *Heb. 10. 29.* *Oh how much sorer punishment suppose yee shall be thought worthy, who hath troden under-foote the Sonne of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?*

8. The instrumentall cause of our Sanctification, is the precious and sanctifying Word of the Lord Iesus. *Joh. 17. 17.* *Sanctifie them through thy truth, thy Word is truth.*

9. The spirit of life and glory, is the cause principally working and perfecting of our Sanctification. Hence the Spirit of Christ is tearmed the Spirit of Sanctification, *Rom. 8. 4.*

10. There is an inseparable lincke and conjunction betwixt the act of Justification, by or through the righteousness of the Lord our righteousness; and

and the act of Sanctification, through the Spirit of life and Adoption. The ground is this, *Sith the end of Justification through the love of God, and righteousness of Christ, is the holiness of our lives and conversations.*

11. Whilest the inability of man, is insufficient to mortifie sinne, transgression and iniquitie, the Spirit of life and consolation, worketh faith in the hearts of the faithfull, which layeth hold on the deare blood and precious death of the Lord Christ, wth draweth strength from thence, to the utter subduing and mortifying of corruption. *Heb. 9. 14. How much more shall the blood of Christ, who through the eternall Spirit, offered himselfe without spot to God, purge your conscience from dead workes to serve the living God? Rom. 6. 8, 9, 10. Now if we be dead with Christ, we beleeve that we shall also live with him. Knowing that Christ, being raised from the dead, dyeth no more, death hath no more dominion over him. For in that he dyed, he dyed unto sinne once, but in that he liveth, he liveth unto God.*

12. Whilest man is insufficient to restore againe the Image of God; which he lost in Paradise, to him is given the Spirit

Spirit of life, through which he is freed from the Law of sinne and death, and raised againe to live by the life and resurrection of Christ. *Rom. 8. 2. For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sinne and death. Rom. 8. 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit that dwelleth in you.*

13. The New Creature, reconciled through blood, justified through righteousness, and sanctified by the Spirit, is really & absolutely freed from blame, reproofe, and sinne in the sight of God the Father. *2 Cor. 5. 17. Coll. 1. 22. Vide.*

14. As God hath glory by faith in his promise, love to his Name, and hope in his salvation; so he hath glory by holinesse and sanctitie in our lives and conversations. *Rom. 4. 20. He staggered not at the promise of God, through unbelieve: But was strong in faith, giving glory to God. Joh. 17. 10. And all mine are thine, and thine are mine, and I am glorified in them. Mat. 5. 16. Let your light so shine before men, that they may see your good*

good workes, and glorifie your Father which is in Heaven.

15. Though the Father of glory, and God of all consolation, give us life eternall without the desert of holinesse and sanctification, yet he doth not give the joy of the Spirit, & supply of grace, without the meanes of sanctimony or sanctification. *Act. 10. 43, 44. Vide.*

16. Answerable to the sence of Gods divine favour, the apprehension of the divine love of Christ, and the over-fillings and over-flowings of the joy of the Spirit; so is the faithfulls progresse to the high calling of God in Christ, *Phil. 3. 14. I presse toward the marke, for the price of the high calling of God in Christ Iesus.*

17. So farre as our sanctification or holinesse, is an assurance of our glory and blessednesse hereafter, that it shall receive the crowne of hope and approbation in the day of Judgement, and that through it we glorifie our heavenly Father, before the sonnes of men, we may rejoyce before God, with an assured confidence. *Act. 24. 14, 15, 16. But this I confesse unto thee, that after the way which they call Heresie, so worship I the*

the God of my Fathers, believing all things which are written in the Law and the Prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein doe I exercise my selfe, so have alwayes a conscience voyde of offence towards God and men.

18. Not the terrors of the Law, the feare of hell, the dread of Justice, nor the affrightment through condemnation, ought to move the Saints to the obedience of the Gospel of life and salvation, sith they are bound to the obedience thereof, by the love of God, a reconciled Father, and Jesus Christ whom he hath sent. *1st Joh. 15. 12. This is my Commandment, that yee love one another, as I have loved you. Joh. 14. 15, If yee love me, keepe my Commandments.*

19. Though the Saints for their sanctitie and holinesse, are not assured of life and immortalitie, yet without sanctitie and holinesse, they are not assured of beatitude and glory. *Heb. 12. 14. Follow peace with all men, and holinesse, without which no man shall see the Lord.*

20. When the faithfull doe not consider their justified estate and condition,
and

and their glorious presentation, through the act of reconciliation, but opposeth and compareth their works, with the Commands and Precepts of the Morall Law. It doth possesse them with dreadfull griefe, and woefull sorrow. *Heb. 12. 18, 19, 20, 21.*

21. The workes of Sanctification, makes us not the more beloved of God the Father, or purer in his sight or presence. *The ground is this, Sith the absolute, free and eternall love of God the Father, and the righteousness of Christ, proceeds the worke of Sanctification.*

22. The imperfection of sanctification, is not imputed to the Saints and Redeemed, sith they are absolutely done away in the blood of the Lord Jesus: *The ground is this, sith the end of the effusion of the blood of Jesus, is the pardon or remission of iniquitie and impietie.*

23. Whilest the faithfull present themselves in the sight and presence of God the Father, they must not looke to their owne weakneses, infirmities and imperfections, but to Gods sweet and loving acceptation in Christ, in whom God alone is well pleased. *Ephes. 1. 6. The ground is this; Sith the end of Gods acceptation*

ception is, that through which the Saints may have or enjoy the remission or condonation of iniquitie, weaknesse, and infirmitie.

Contemplation.

THe Lord Christ the Author and finisher of our faith, the fountaine and well-spring of our refreshment, the ground of all our hope and dependance, is the cause and finisher of our sanctification. The lower Sphaeres are moved by the first Motion; our affections are moved by the power and might of the Lord Jesus. Doth the mightie waters move, without the motion of the Moone? or the body move, without the Intelligence? or the soule move to Christ, without the exceeding and operative power of Christ? O my soule! thou hast to deale with that roaring Lyon the Devill, the bonds and cords of iniquity, the strong gates and barres of death and all evils, and with the flesh, which is an enemy against the Spirit of life and glory. But thy knees are feeble, thy hands are weake, and thy spirit failes thee in the day of battaile: Therefore thou canst not ride the wilde Asses colt, or
tame

tame the wilde Hinde of the Wilder-
nesse, or bring the untamed Unicorne
to thy becke and command. The day
is Christs, not thine : Thou art a trium-
pher, but by his power; thou art a victo-
rer, but by his might; thou art an over-
comer, but by his strength; Thy righte-
ousnesse, thy life, thy peace, thy joy,
thy love, thy hope and communion is
from Christ all. Thy mortification,
thy vivification, thy sanctification, is
from Christ all in all : Is his blood the
cause of remission? his righteousnesse
the cause of Justification? his Spirit the
cause of thy Adoption? and not his life
and death the cause of thy sanctificati-
on? To thee is given the life of faith;
the life of love and obedience, to live
into God, blessed for ever. To thee is
given power from the death of Christ,
(who could not be retained by the
bonds of death) blessed for evermore.
Where then are the fiery darts of Satan?
the presumption of the flesh? the high
lookes of Principalities and Powers?
Sith thou art made a Victor, through
the Lord of Victory; and hast obtained
a Triumph, through our Lord Trium-
pher. As the weake falls before the
mightie

mighty and valiant, and light gives way to darknesse : so doth hell, the flesh, the Devill, and evils give way to the Spirit of glory and sanctification. In the day of the Crosse, that roaring Lyon, the Devill, could not stand before the Lyon of the Tribe of *Judah* : In the day of the Resurrection, the blacke King of darknesse and terrours, could not stand before the Lord of life, light, and salvation. In the day of thy fight or combats, the powers of hell, or the barres of death cannot stand through thy Lord that loves thee. O my soule ! Where now is thy thought ? lower then the throne of grace ? No. Where is thy contemplation ? lower then the Mercy-Seate ? No. Where is thy affection ? below the heavenly places ? no. Thy Lord hath drawne thee, and thou art drawne ; thy Lord hath allured thee, and thou art allured. In the time of his love, he brought thee from earth to heavenly places ; from hell and death, to possesse a Being of heaven and life. Where thy Lord is, there wilt thou be ; if he was upon the Crosse, there wouldst thou behold him ; if he were in the grave, there thou wouldst lodge with him ; if he be

at the right hand of his Father, there wilt thou dwell with him. All thy Songs are, Praise and Glory ; all thy phrase, power, and wisdom, all thy meditations, wisdom and strength be ascribed to thy Lord of life and light. So that thou sayest with the Angels. *Amen, Benediction and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Strength to our God, for ever and ever, Amen. Rev. 7. 12.*

CHAP. XII.

Concerning Glorification.

Definition.

1. **G**LORIFICATION is a reall transmutation from the misery, punishment, guilt, and impuritie of sin, into eternall felicitie, and everlasting beatitude and glory. *Apoc. 21. 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former things are passed away. Psal. 16. last. Thou shalt shew me the path of life: in thy presence*

presence is the fulnesse of ioy, and at thy right hand there is pleasure for evermore.

2. *Respectu termini à quo*: It is called a freedome from sinne, and a conservation from anger, death, and the kingdome of darknesse 1. *Thes.* 1. 10. And to wait for his Sonne from heaven, whom he raised from the dead, even *Jesus* which delivered us from the wrath to come. *Matth.* 4. 16. The people which sate in darknesse saw great light: And to them which sate in the region and shadow of death, light is sprung up.

3. *Respectu termini ad quem*: It is called beatification, benediction, life eternall, glory, the kingdome of our God, and of our Lord *Jesus Christ*. 1. *Joh.* 5. 11. And this is the record that God hath given to us, eternall life, and this life is in his Sonne. *Ephes.* 1. 3. Blessed be the God and Father of our Lord *Jesus Christ*, who hath blessed us with all spirituall blessings in heavenly places in *Christ*. *Apoc.* 12. 10. And I heard a loud voice, saying, In heaven now is come salvation, and strength, and the kingdome of our God, and the power of his *Christ*: for the accuser of our brethren is cast down, which accused them before our God, day and night.

4. Such

4. Such shall be the glory of the faithfull in the kingdome of their God and Father, that no eare hath heard, no mind conceived, nor any tongue can speak of, that glory so inenarrable, and incomparable. 1. Cor. 2. 9. *But as it is written, eye hath not seen, nor eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them which love him.* 2. Cor. 4. 17, 18. *vide.*

5. Though the glory of the Saints hath been intended before the world was, neverthelesse it hath been in time by the Lord Christ procured and purchased, and after time of the glorious Saints shall be possessed and enjoyed. Ephes. 1. 14. *Which is the earnest of our inheritance, unto the redemption of the purchased possession, unto the praise of his glory.* 2 Cor. 5. 1. *For wee know, if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternall in the heavens.*

6. The glory and dignitie of the Kingdome of our Lord and Saviour, consists not in temporall joyes, terrene pleasures, or earthly jucundities, but in the divine manifestation of the blessed presence of a God most loving. Psal. 4.

G

7. 8.

7, 8. Lord lift thou up the light of thy countenance upon us. Thou hast put gladnesse in mine heart, more then in the time that their corne; and wine, and oyle increased. Psal. 17. 15. They have children at their desire, and leave the rest of their substance for their babes. Verse the 16. But as for me I will behold thy presence in righteousness: I shall be satisfied when I wake with thy likeness.

7. Not onely the whole Church, espoused, redeemed, and reconciled, shall have possession in the Kingdome of hope and consolation, but also they shall be possessed of it for ever and evermore. Hence shee is said to reigne for ever and evermore. Apoc. 22. 4, 5. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the Sunne; for the Lord God giveth them light, and they shall reigne for ever and ever.

8. That priviledge from bonds by redemption, the righteousness of Communion with Christ, and of the bright shining and glorious countenance of God in Christ, shall be more fully comprehended in the Kingdome of felicitie, then hath been comprehended or apprehended

hended in this vaile of misery. 1. *Joh. 3. 2.* Behold now are we the sons of God; and it doth not yet appeare what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is.

9. The sence of the deare and tender love of God through union and communion with the Lord Christ, is that happinesse, felicitie, glory, and beatitude which shal be injoyed of the Saints for ever and ever.

10. The abundant, fluent, and supereminent grace of God powred upon the faithfull and beloved Saints in the estate of grace, is their glory, hope, and blisse in that estate and condition. *Rom. 5. 2.* By whom also we have accessse by faith, into this grace, wherein we stand and rejoyce under hope of the glory of God.

11. The heavenly Canaan hath been designed out by the promised Land of Canaan; and our heavenly Jerusalem hath been figured out by the earthly Jerusalem. *Gal. 3. 25, 26.* For this is Agar in Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

12. Predestination from eternall, vo-

cation by the Word of truth, and the Spirit of glory; Justification through the admirable and pure righteousness of Christ; Sanctification by the death and resurrection of Christ, are inseparably conjoynd to the glorified estate and condition of the Saints in glory.

Rom. 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

13. Joyes supereminent, comforts superexcellent, consolations superabundant are annext to the faithfull and dear children of glory, when they think and consider they shall have an end of all their hopes; a fulnesse of all their wants, an answer of all their desires; in that heavenly, glorious and famous Citie, where their loving Redeemer and dear Father dwels and inhabits for evermore. *Isa. 15. 8. He will swallow up death in victory, and the Lord God will wipe away teares from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. Psal. 36. 9. For with thee is the well of life, and in thy light shall we see light. Apoc. 7. 15, 16, 17. Therefore are they before the throne of God,*

God, and serve him day and night in his Temple: and he that sitteth on the Throne, shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heat. For the Lambe which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all teares from their eyes.

Contemplation.

Sweet were the streames which were in Paradise, precious are the streams which flow from this fountain of grace and glory: it is a free glory which is bestowed upon the Saints beloved. Freeneesse of grace is the cause of justification, the freeneesse of love the cause of sanctification; the freeneesse of bountie the cause of glorification. What worth, what value, what dignitie hath there been in thee, O my soule? For in thy conscience hath been impuritie, in thy will contradicencie; in thy affection indignitie; and in thy flesh, impugnancie. Thou that wast purer then the purest Nazarene, becamest more leprous then Naaman the Syrian. Thou that wast

more polished then the polished Saphir, becomest most vile by thy wicked nature, thou mayest confesse that thou art nothing: thy Christ is all, yea a thousand nothings, for he is all for evermore, This glory was destinated for thee before the world was, promised to thee in the covenant of free grace and bountie, treasured up in Christ the Mediator of free grace and mercie; and sealed by the Spirit of Adoption life and glorie. What said I, is it laid up in Christ? Yea, for in him is thy power, wisdom, strength, and felicitie, in him is thy peace, rest, life, and glory, in him is thy redemption, wisdom, righteousness, and excellencie. Hast thou not heard that in him the Father is well pleased, in him dwels the fulnesse of the Godhead bodily; and that the light of the glory of God shines in his face and favour? Not onely mediate communion is granted to thee in the day of thy grace, but immediate communion shall be grated to thee in the day of thy glory and felicity. It is meet that Christ who is the Redeemer of poore souls, the justifier of the ungodly, the Reconciler of them who were at enmitie, the selector

or chuser of a people undeserving, that he should be the fountain of their blessednesse and beatitude. It is an honour too great to be given to principalities, to powers, to dignities, to Might, or to Dominions; this onely befits *Israels* eternall Shepheard, the Author of their peace, and Prince of their consolation. This hath been the Fathers pleasure, that as all their joyes, love, peace, righteousness and promises should be communicated to the Saints by Christ in the vale of miserie: This hath been the Fathers bountie, that the communion of the Saints, the perfection of his people; the coronation of his Martyrs, should be given to his in him, in that state so happie. The end of predestination is vocation: the end of vocation, union; the end of union, communion; the end of communion, hope and righteousness; and the end of hope and righteousness is everlasting blisse and blessednesse: Therefore I may say, *Christus meus & omnia. Millies hoc dicam, millies hoc cogitabo, millies hoc; & usque, & usque, & usque millies repetam. Neque enim vel dicere vel cogitare maius possum aut melius, quam hoc ipsum, Christus meus,*

& omnia. Alii alia quarant, alia desiderant; unum ego Christum meum quero, Christum desidero: O Christus meus, & omnia. Opes aliis & honores, voluptates aliis universas relinquo: Christum ego habeo, & omnia habeo. Totos aliis ego mundos concedo: Aureos & gemmeos montes non invideo: summas delicias permitto: mihi Christus meus est omnia. Nihil ita bonum, nihil ita pulchrum aut jucundum, quin summum illud & primum tantum, & melius sit, & pulchrius sit ac jucundius. Christus meus, & omnia! quam me varia saepe accedunt desideria, quam diversis subinde aestuo cupiditatibus! ita ut cum lunatico illo adolescente, modò in ignem, modò in aquam rapiar. Sed quanam illa tanta bona sunt, quae ego tam anxie appeto? Num hoc vel illud genus edulii aut potionis? Christus meus, cibus meus, potus meus, & omnia. Num hoc vel illud genus relaxationis aut voluptatis? Christus meus, gaudium meum, voluptas mea, & omnia. Num hoc vel illud genus honoris aut dignitatis? Christus meus, honor meus, dignitas mea, & mea omnia. Quid est tandem quod appetere possim, & cujus loco mihi non Christus sit, & sit omnia? Mihi epulatio, mihi oblectatio, mihi quies, mihi thesaurus Christus est, mihi Christus omnia, & plus quam omnia. Nam etsi cibus, quibus inhibeo, vesci: potus quem sitio, refici: voluptate,

quam ardeo, frui: honores, quas ambio, assequi liceat: quid istud vesci, quid istud refici, & frui, & assequi? Christus meus, & omnia, te frui, & te refici, est perfectissime refici, est frui omnibus bonis Christus meus, & omnia. At vero labor premit, dolor affligit, cura distrahit, homo turbatur, & exagitat. Nihil horum metuendum; neque enim hac omnia, etiam si simul ingruant, mala sunt, si summum illud bonum opusuletur Christus. Christus meus, & omnia. Tu mihi; O bone Christe, O bonitas, tu in labore quies, in dolore voluptas, in curis securitas, tu mihi ab omni hominum insultu propugnaculum tutissimum; tu mihi ab omni malo refugium: tu mihi es omnia, quaecunque tandem desiderare possum. Erga quancumque, in posterum, & quocumque, bonum appetiero, hic ipse mihi semper occurrat: Christus meus, & omnia. Desine. O homo, impuros rivulos sectari, cum fons purissimus habeas: Christum habes, omnia habes, quaecunque habere concupiscis. O ye sons & daughters of me, O ye Watchmen of Israel, marvell not though I exalt the glory of the Lord of glory. For I have none to mediate my cause in heaven but him; nor none to comfort my distressed soul on earth besides him. Do the thirstie long for water, the hungrie desire bread, and the

Hart bray after the rivers and springs of water; and do not I long, desire, and bray after my Lord that bought me?

I cry how long Lord, how long shall it be ere I see thy glorious face and lovely countenance. O my soule, what though thy teares trickle downe thy cheeks? what though thy face is bedewed with teares? what though thy heart is full of heavinesse? Because the battell is strong betwixt thee and the black prince of death and darknesse, the world hates and contemnes thee, and Angels of light have made thee worle then the filth of the earth, yet shalt thou not be dismayed; for there is a Citie provided for thee, whose maker and builder is God: in which, there is the crowne of righteousnesse, the crowne of life, and the crown of glory; in which there is fellowship with the Angels, with the Saints, with the Father, and with Christ the beloved Mediatour and Reconciler: in which, is everlasting praise, eternall comforts, and infinite fruition. Therefore I will walke with the travellers, runne with the runnors, and fight with the fighters, laying hold of eternall praise and glory, laying
with

with the lovers of free grace, the wait-
ers for mercie, and the poore captives of
hope, praise be given to God our cele-
stiall, gracious, and bountifull Father;
honour be ascribed to Jesus Christ,
our propitious and benigrous
Mediatour, now and for
evermore. *Amen.*

F I N I S.



HEAVENLY Contemplations.

Revel. 22. 4. *And they shall see his face, and his Name shall be in their foreheads.*

And they shall see his face.

THEY which go down to the Sea, and occupie in the great waters, they see the works of the Lord, and his wonders in the deep: So they that go into the Church of Christ, and view what Christ hath done for his Church and chosen, they see the works of Christ, and the wonders he hath wrought; hath he shewed his admirable work in the act of Redemption. his famous work in the act of Justification; and hath
he

he not shewed his famous and admirable work in the act of donation? What hath Christ given? yea, what hath he not given? He hath given his redeemed Saints to see his loving face, and lovely countenance. *And they shall see his face, and his Name shall be in their foreheads.*

They.

WHat they? yea; they shall see his face, they whose names are written in the book of the living, whose lives are hid with God in Christ, who are presented spotlesse, blamelesse, reprovelesse in the sight of God their loving and beneficiall Father. What they? yea they who are cleansed from sin by the blood of the Lambc incontaminate, and immaculate, who are blessed with spirituall and celestiall blessings; who are collocated in the heavenly places in Christ, and have undervalued their lives to the death for Jesus cause. What they? Yea they, who are brethren to Jesus Christ, sonnes of God the Father, redeemed from all evils, and beloved before

before the world was, according to the Text. *And they shall see his face, and his Name shall be in their foreheads.*

They shall.

NOT now, yet now in part, not in full perfection or fruition; now they stand and rejoyce, under the hope of glory, now Christ is in them the hope of glory; now by the Spirit of life, and adoption they passe from glory to glory; now environed with great tribulations, now they are under great temptations, now they mourn with the saddest lamentations: are not their mournings as the mournings of Rachel? their teares are superfluous, as the teares of Jeremiah; and their sadness as the sadness of Hagar: they see in grace, not in glory, yet not without glory; they see in glory without the perfection of grace, yet not without grace; though grace and glory is no cause of heaviness, yet sometimes the Saints are in heaviness, But their Lord will see them againe, their hearts shall rejoyce, and their joy shall no man take from them.

They

They shall see.

CAN mortall man behold the face of God in glory? No. Can mortallie behold him who is invisible? No, or can the frail creature eye him who is immortall? No. No man hath seen God at any time, but the Son our of his bosome, he hath declared him; but when corruption shall put on incorruption, when weaknesse and frailty shall be clothed with strength, and glory; and mortalitie shall put on immortallie, then shall they see his face.

WHAT the face of an earthly Potentate? No: what the sight of an earthly Prince? No. What, the countenance of a mightie Monarch? No. What then? the face of him who is the God of sweetest consolation, the Father of divine and shining glory; the Creator of the heavenly wights, and the orb terrestriall, the Lord of hosts, our Israels King, and the God onely wise, blessed for evermore. Amen.

His

His face.

WHERE are the fountains of pleasure? where are the springs of delectation? where are the rivers of supercelestiall joyes and consolation? save in his sweet and gracious presence. Is not that the river that makes glad the Citie of our God? Is not that the stream which maketh glad the Tabernacles of the most high? Is not that the sweetest spring that refresheth all the Saints beloved? Are Abanah and Pharper, rivers of Damascus comparable? the waters of Jordan answerable; or the waters of Bethlehem in parrallel to this? No, the captives say by this they are delivered; the wounded affirme, by this they are healed; the dead relate, by this they are revived; this makes the thirsty land a pool of pleasant waters; the driest land a spring of sweetest solace; and the desert place a place of hopefull scituation. If we might enjoy heaven, and not this, what sweetnesse? If we might enjoy the company of celestiall weights, what delightfulnessse? If we might enjoy all things, and not this, all, what cheer.

cheerfulnesse? The thought thereof makes the travellers to heavenly glory comfortable and triumphous in their walking; the fighters for the heavenly crown of righteousness, valiant and victorious in battell: and the prisoners in bonds and chains for Christ's sake, pleasant, and joyous in praises. O what thought like this thought? O what cogitation like this cogitation? or what consideration like this ponderous and serious consideration? To consider that through the light of this countenance, and the cheerfulnesse of this blessed face, and favour, the Saints shall be delivered from all evill, to enjoy the highest and supremest good. *For they shall see his face, and his Name shall be in their foreheads.*

What delivered from all evils? Yea, by this the Law hath no power to accuse before the barre of Justice; arraigne before the tribunall throne of God; condemne through the infinite and eternall justice of God, or to command us to stand righteous or holy in the sight and presence of God. By this the feares of death are removed, the terrors of death abolished, the sting of death extinguished,

ed, and the delivery of death unto the second death prevented: by this the roarings of that roaring Lion the devill are stopped.

The cunning of that old craftie Serpent subverted; the fire-balls of the black prince of darknesse repulled; and the power of the prince of the aire utterly annihilated. By this the spot of sin, the impuritie of iniquitie, the wrath and indignation for transgression cannot take hold upon the Saints redeemed. By this they are delivered from the outcries and blasphemies of the damned, the chains of miserable and woful darkness, the judgement of the great and notable day of the Lord, from the woes and miseries of hell for evermore; for they are a people blessed, beloved of the Father. *For they shall see his face, and his Name shall be in their foreheads.*

To enjoy the chiefest good, what said I, the chiefest good? Yea, for in the enjoyment of this hopefull and blessed countenance, they shall enjoy the promises. Shall not the dead enjoy the promises of life? Shall not the wearie and heavie laden enjoy the promise of rest? shall not the fighters for glory enjoy the

the crown of righteousness? shall not the Saints and Martyrs enjoy the crown of glory? Yea, for his word is as fast as heaven and earth; his Decree as absolute as the Decree of the Medes and Persians; and the foundation of his truth more stable then the center of the earth; Hath he not engaged himself by oath, affirmed by his Word, and established by his promise? *His promises are in Christ, yea, and Amen, unto his glory.*

Shall they not understand the infinite and eternall price of Redemption, the sweet and the delightful peace of Reconciliation, the glorious beantie of the righteousness of Christ in Justification; the blessed communion and union with Christ, annex to vocation, and that eternall and blessed weight of glory in glorification? What benefit hath been procured by the crosse of Christ, what conquest by the death of Christ, what lite and righteousness through the resurrection of Christ? or what priviledge through the mediation or intercession of Christ, that is not communicated to the Saints through this blessed face and favour? *For they shall see his face, and his Name shall be in their foreheads.* As

As they may glory, so will I glory and triumph; though the Sea roare, though the mountains be cast into the midst of the waters, though the earth should quake, and the heavens should be shaken, yet would I not feare. O my soule, what if thou wast cast into a den of Lions with beloved *Daniel*, what though thou wast cast into the fierie furnace with *Shadrach*, *Meshech*, and *Abednego*? what though thou wast in prison with *Peter* bound in chains amongst the foure quaternions? yet this would refresh thee. What though thou wast with *David* shut out from the Lords inheritance, suffered the want of light in a dungeon of darknesse; and sustained the losse of goods, friends, and acquaintance? yet this would replenish thee: this will make thee more joyfull then others, with all their corn, and wine in abundance. This will make thee more cheerfull then others, having treasures with superfluance; this shall make thee more delightfull then others that possesse all things with excrecence. When thou awakest with this Image, thou maiest be satisfied with the sweetnesse of his face and blessed vision: thou maiest

maiest be ravished, for in his face is fullnesse of joy, and pleasures for evermore. Shall others see, and not I? shall others behold, and not I? I shall behold him, and now neer, I shall see him, and not farre off. Therefore will I glory with them that glory, sit my lot with theirs is fallen in goodly places: *For we shall see his face, and his Name shall be in our foreheads.*

And his Name shall be in their foreheads.

O Admirable priviledge, the Churches admiration, because of the favour of thy sweet ointmēts, thy name is an ointment poured out, the Virgins love thee: Is this a small matter to be called Branches, Members, & Spouse to Christ thy worthy and loving Bridegroom to his redeemed and chosen? Is this a thing of no worth to be called heires, coheires with Christ, and sonnes and daughters of the living God? Is this thing of no consequence, that we should be called the redeemed of the Lord, the friends of Christ, and the Lords inheritance? O my soule, shalt thou not rejoyce,

joyce, and rejoyce again to consider that thou beatest the name of God, the new name of the Citie of our God, even of the new Jerusalem. Now thy name is altered and changed, thou wast called, a child of wrath; now a child of favour: a servant of the devill, now a servant of Jesus Christ: an alienate from the common-wealth of Israel, now a citizen of the Kingdome of heaven: A limbe of the house of hell and death, now one of the familie of God thy deare and tender Father: A stranger from the Covenant of promise, now one of the familiars and acquaintance of Christ. Was that a priviledge that *Abram* should be called *Abraham*, and not this a priviledge to thee, that wast a slave to the black king of darknesse, shouldst be called a servant of life and light. Was that a dignitie that *Jacob* should be called *Israel*? and is not this a dignitie to thee, that thou who wast a vessell of hell and wrath, shouldst be called a vessell of blisse and glory? O my soule, triumph that thou hast a name better then the sons and daughters, better then of kings and Princes, better then *Adam* in the day of puritie and integritie; for thy name

name is written in the book of life, it is known in the land of the living, and ingraven on the breast of *Israels* Redeemer. Thou therefore with boldnesse shalt beare his Name in thy forehead; neither principalities, nor powers, nor dominions shall affright thee; neither prison, chains, nor bonds shall amaze thee; neither sword, famine, nor pestilence shall discourage thee; neither shipwracke, whips, nor reproaches shall daunt thee: thou shalt with boldnesse confesse his Name before men and Angels, for thou shalt behold his face in glorie with them that behold it. *Revel. 22. 4. And they shall see his face, and his Name shall be in their foreheads.*

Revel. 22. 5. *And there shall be no night there, and they need no candle, neither the light of the Sunne: for the Lord God doth give them light, and they shall reigne for evermore.*

And there shall be no night there.

It was said of *Asker*, that his bread should be fat, and he should yeeld pleasures

tures for a King. It may be said of this, that the fruits thereof will be sweetnes, it yeeldeth sweetnesse to Kings washed and beloved. It was spoken of *Naphtalie*, that he should be as a Hind let go, speaking goodly words; It may be spoken of Christ, that he came out from the Father, uttering gracious speeches: And of *Ioseph*, that his bowe abode in strength, his hands were strengthened by the hands of the mightie God of *Jacob*, the stone and Pastor of Israel. It may be related of the Saints that they abide invincible, and their faith unconquerable by the hands of the Lord of life and salvation, and by the words of the great Shepherd, the Redcemer and seeker of Israel. By what words? by the words of death, of darknesse, of sin, hell and condemnation? No, but by the words of life, light, remission, heaven, and salvation, according to the text: *And there shall be no night there, and they need no candle, neither the light of the Sunne: for the Lord God doth give them light, and they shall reigne for evermore.*

No night there.

WHat no night there? What no darknesse there? what no promiscuousnesse nor dimnesse there? No, time was they sate in the region and shadow of death; but to them the light of Christ the Sunne of righteousness hath appeared. Time was they sate in darknesse, being bound with affliction and iron; but to them the brightnesse of glory in the face of Jesus Christ hath been manifested. Time was the god of this world had blinded their eyes, that they could not behold the glory of the Lord in the land of the living: but now Christ the Light of the world, the Son beloved of the Father, to them hath been declared: shall they sit in solitarie places? No. Shall their bonds be everlasting bonds under darknesse? No: or shall their feet stumble upon promiscuous mountains? No. For the Gospel of life and light is their claritie; the Sunne of glorious righteousness their glory; and the shining countenance of their heavenly Father their beautie. *For there shall be no night there, and they need no can-*

H

dle,

dle, neither the light of the Sunne : for the Lord God doth give them light, and they shall reigne for evermore.

And they need no candle.

VWhat not of the candle that yeeldeth light in the hidden and secret places, that is a pleasure unto sub-lunarie creatures ; that directeth the paths of them that walk in obscuritie? No. What not of the word of Reconciliation, that is a lanterne to our feet, and a light to our paths ; not of that which sought out man upon the mountains of sinne, and the craggie rocks of iniquitie, of that which bringeth in life, peace and immortalitie? There is no need of the terrene and earthly, but of the spirituall and heavenly ; that alone is needfull in the day of grace, not in glory, the day-starre appearing, the lesser lights are extinguished: The Sun of light and glory appearing, the inferior lights are deleted. Though we need a candle in the day of grace, yet we need no candle in the estate of glory: for the Lord God who giveth grace and glory, immediately enlighthneth by his glory:

glory: For there shall be no night there, neither need of the candle, neither of the Sun: for the Lord God doth enlighten them, and they shall reigne for evermore.

Neither of the light of the Sunne.

WHat not of the light of the Sun? which is as supreme amongst the Planets, the rarest of lights, the delight of sublimaries, the beautie of the world, the illumination of hidden and secret places, and the rejoycing of the lower orbs or inferiour Regions? No. What not of Christ the effulgencie and character of his Fathers person, the Son of the bosome full of grace and truth; the Mediatour of the new Covenant, the Prince of peace, the Lord of life and salvation, the great Shepheard of his sheep, the Sonne of light, righteousness, and immortalitie. Yea, for as our life is deadnesse without his life, our righteousness unrighteousnesse without his righteousness; our glory deformitie without his beautie; our riches poverty without his treasure: so our light is darknesse without his shining beams of glory. Though there is no need of the

H 2 light

light of the Sun, yet there is need of the light of the Son of righteouſneſſe. For there ſhall be no night there, for the Lord God doth enlighten them, and they ſhall reigne for evermore.

For the Lord God doth enlighten them.

VWhat ſaid he, for the Lord God, that is, he who was, who is, and is to come, who is the Alpha and Omega, who hath been from everlaſting to everlaſting, and from eternitie to eternitie, who is the Lord of hoſts, the holy One of Iſrael, the King of Kings, the God only wiſe, bleſſed for evermore, who is the Father of glory, the God all ſufficient, the fountain of conſolation, the well-ſpring of living waters; the ancre of hope, and the Lord God of Iſrael to Iſrael his redeemed; who is ſtrong, gracious, and mercifull, ſlow to anger, and abundant in kindneſſe and truth. He will give grace and glorie enlightning them, with his light and glorie, according to the text. For the Lord God doth enlighten them, and they ſhall reigne for evermore.

Doth enlighten them,

O Admiracion of admirations! O wonder of wonders! O gift of gifts, that the high and holy One of Israel, the Father of eternall mercies, of incomprehensible and infinite kindnes, who dwels in light in accessible, should communicate his light and glory to poore distressed captives, who walked upon the dark mountains, who were bound by Law and justice to everlasting chains under darknes, who were blinded by the fearfull king of terrors, that roaring Lyon, whose dwelling and habitation is in eternall wo and miserie! O my soul, was not thy darknesse worse then the darknesse of Egypt? was it not more terrible then the darknesse of the night season? wast thou not as blind as the Sodomites, yea thy blindnesse worse then the blindnesse of the Aramites? In that day of darknesse and obscuritie, thou sawest nothing but sinne, transgression, and iniquitie; but hell, death; and calamitie; but justice, wrath, and furie; but destruction, woe and misery: though the glory of God showne in the

land of the living, though the beaurie of Christ showne amongst the beleeving, yet thou beheldest not his glory; but now he hath enlightned thee: when he became the day starre in thy heart, a Sunne of brightnesse in thy understanding, and his glory showne in the face of Jesus Christ upon thy conscience? What light is like this light wherewith thy Father hath enlightned thee? not the light of the starres; Christ the day starre is thy illumination; not the light of the candle, the Spirit of Christ is to thee the Spirit of revelation: nor the light of the Sun, though it shine in the Meridian. That enlightneth the aire, this thy soul that contents thy eye, this thy conscience, that setteth and riseth; this riseth and never setteth; that draweth vapors from belowe, this draweth thy soule as high as the heavenly places: that enlightneth Townes, Cities and Countreys, this enlightneth thee to the heavenly Citie, whose maker and builder is God. O my soule, is light sowne for the righteous, and not for thee? Hath light appeared in a dungeon of darknesse, and not to thee? Or hath Christ the Light of the world appeared, and
not

not to thee? Yea, for though thou wast born blind, yet now thou seest: and though thou wast encompassed with obscuritie, yet now thou beholdest: what doest thou behold, yea what dost thou not behold? For his grace is thy glory, his face thy comfort, his promise thy rest, his Christ thy hope, his kingdom thy end, and the fruition of his face thy great felicitie. Thou sawest the Sunne, whilest the Sonne of righteousness was obscured: and whilest the Son of righteousness appeared, the Sunne in the midst of the Planets was eclipsed; so that whilest thou wast deprived of the one, thou didst enjoy the other: as the text relateth. *For thy God enlighteneth his, and they shall reigne for evermore.*

And they shall reigne for evermore.

WHat they who received the holy unction, who have been made Kings and Priests to God our Father, through the blood of Jesus, who have washed their long white robes through that blood most precious. They, yea they, who have been cast out to the open shame and contempt of their faces,

H 4.

who

who have been unfavourie salt, whom no eye pitied, neither towards them hath the bowels of mercy yearned; yea they who have not been ashamed of chaines, fetters and bonds for Christs sake; who have endured reproaches, slanders, shipwracks, whippings, and rebukes, for Christ their Master, who have not been ashamed to confesse the Name of Christ before Kings, Princes and Monarchs of the earth. They, yea they who have been strangers from the Common-wealth of Israel, alienates from the Covenant of promise, without Christ, and without God in the world. *They shall reigne with Christ for evermore.*

They shall.

WHat not now, who are more then conquerours through Christ that loved them, who have encountred with sin, fought with Satan, overcome death, and by the power of their blessed and loving Mediatour have suppressed all evils, and removed all the force of powers and principalities? Not now, who are alreadye anointed with the holy unction

unction, filled with the fulnesse of grace and mercie, made Kings through Christ the beloved King. and Lord of life and reconciliation. Yea now, for Christ lives in them, they in Christ; Christ dwels in them, they in Christ, Christ reignes in them, and they by Christ; *And they shall reigne for evermore.*

Reigne.

VVHat they, yea they who have wandred in sheep-skins, and goat-skins, they who have been counted as sheep to the slaughter, and have been slain all the day long for his names sake. They, yea they, who have not had the oyle of unction, who have not had a foot of inheritance amongst the sonnes of men, who are the mock of the world, the derision of the people, adjudged unworthie, though most worthie, whom the world is not worthy of: they shall enjoy a kingdome not earthly, but heavenly; not mortall, but immortal; not momentarie, but eternall; not made of stone, of lime, of gold, of silver, or established upon any earthly foundation, not fenced with walls of

H 5

brasse,

brasse, and posts and gates of wood and iron; but compassed about with an eternall protection: not filled with terrene fruits and pleasures delectable, but with heavenly pleasures, and joyes inenarrable: not with terrene or terrestriall profits, accounted valeable, but with heavenly treasures and thing unvaleable. O the Himnes, the Songs and Psalmes that are in that Citie! O the praisings, laudings, and honours that are in that Jerusalem! O the dignifyings, laudings, and magnifyings that is in that kingdome! There is nothing but peace, love and amitie; there is nothing but blessednesse, life and felicitie; there is nothing but heavenly fruition, glorious communion, and the excellent and eternall weight of glory. For the Lord Jehovah dwelleth there: *Therefore they shall need no light, and they shall reigne for evermore.*

For evermore.

NOT for daies, times, years, moneths and houres, not for tens, hundreds, thousands, and millions, but for æternitie. What day like that day wherein the Sonne of righteousness shall never set? what time like that time, wherein the splen-

splendorous, glorious & gracious countenance of God shall shine upon the Saints for ever and ever? What season like that season wherein the Saints shall enjoy the fruit of inestimable redemption, the benefit of undeclarable reconciliation, the effect of that inutterable union, and the blessing of that gracious presentations in the act of justification? O my soul, that shall be to thee a lot of lots, a portion of portions, and a blessing of blessings; that shall be to thee a mercie of mercies, a dignitie of dignities, and a fruition of all fruitions. Was *Jacob* satisfied when he saw the face of *Joseph*? and shall not I be satisfied when I shall behold that day of light and beautie? Was *Elkanah* better to *Hannah* then ten sons, and is not this better to thee then ten thousands? Therefore rest in this rest, hope in this beatitude, wait for this communion and glory. Sith teares shall be no more, death shall be no more, sorrows shall be no more. For thou with them shalt reign for evermore, and there shall be no night there, neither need of the candle, neither of the Sun: For the Lord God doth give them light, and they shall reigne for evermore.

F I N I S.



HEAVENLY Contemplations.

PHIL. 9.

And now also a prisoner of Iesus Christ.

WHy did not *Paul* glory that he was an inheritor of an inheritance immortall and immarcescible? why did he not glory that he was admitted to sweetnesse of communion and neernesse of union with his Lord and Mediatour? why did he not glorie that he had the gift of healing, the excellencie of Ministerie, and the power in casting out of evill spirits; but in bonds and chains for Iesus sake? (there hath been great cause wherefore) for this is a great and exceeding dignitie, greater then either Kingdome or Consulship. For nothing is so glorious as chaines about

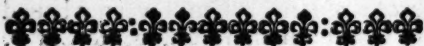
about those hands, as fetters about those feet, as iron bonds about those necks which are born for Jesus cause. To be a prisoner for Jesus, is better then to be an Apostle, then to be a Teacher, then to be an Evangelist. If any man love Christ, he knoweth what I say; if any man be ravished and inflamed with the love of his Master, he knoweth the force of those bonds: he would rather be a prisoner for Christ, then to dwell in heaven; he sheweth to them those hands more bright then any gold, then any Kings Crowne; for a Crowne set with precious stones doth not so gorgeously set out the head whereon it standeth, as an iron chaine wherewith one is bound for Christs sake. Perhaps this is more honourable then to set him upon the twelve thrones: perhaps this is more glorious then to set him at his right hand: perhaps this is more glorious then to enjoy all terrene and earthly blessings. But what speak I of humaine things? I am ashamed to compare riches and ornaments of gold to those bonds; I am ashamed to compare mountains of pearls to those chains; I am ashamed to equall Seas of riches to those fetters. If
any

any man would give me heaven or such sufferings, I would chuse those sufferings. If one would place me with the Angels above, or with *Paul* in prison, I would rather chuse to be with *Paul* in prison: if any one would make me one of those powers that be about heaven; I would rather chuse to be such a prisoner: I would gladly see those chaines which the devils feare and tremble, and the Angels reverence: I would gladly rest in those places where those bonds remain. Do I count *Paul* so blessed for that he was taken into Paradise, as I do for that he was cast into prison? No. Or do I count him so blessed for that he was ravished with the joyes of heaven, as I count him blessed in imprisonments? No. O my soule, if thou art brought to the Crosse with theeves, if thou art carried to answer in chaines before Princes and Monarchs; if thou art adjudged worthy of death with the condemned, spet upon, buffered and reviled; yea although by transformed Angels of light: Notwithstanding those shall be thy glory; the gift of suffering is greater then the staying of the Sunne and Moone, greater then the moving
of

of the world, then to conquer Satan, or drive away devils. The devils are not so grieved when they are driven away by faith; as when they see thee valiant and stout in bonds and fetters. How great rejoycing, how great honour, how great glory, how great pleasure is it to be in bonds for such a Saviour? O blessed hands, which are so adorned with those unvaluable chaines. Doth our Lord say that they are blessed who raise the dead; or they are blessed who open the eyes of the blind? No: But they are blessed who suffer for righteousness sake. They are now in heaviness, but their Lord will see them again; their hearts shall rejoyce, and their joy shall no man take from them. They are now despised, yet beloved: now abhorred, yet imbraced: now undervalued, yet esteemed. What shall I say, O that I might have seen the cave where *David* was! O that I had seene the prison where *Peter* was: or that I had seene the fierie fornace of those worthie sufferers, or the den of Lyons where *Daniel* was: then should I have admired at the gracious hand and admirable providence of Christ to his poore sufferers. The Lions
did

did honour *Daniels* suffering, the fierie flame did abate at the three Childrens enduring: the vipers did reverence *Pauls* chaine it was so glorious. Have the sufferers for Christ lost their names? they have a name written in the book of life. Have they lost their libertie? they have the libertie of grace and glory. Have they lost their lives? they have a life laid up with God in Christ. Have they lost their treasures? they have hidden and glorious treasures. And have they lost all? they shall possesse and enjoy Christ Lord of all. O my soule, whilest others glories in riches, in honours, in pleasures, in vanities of the world, thou shalt glory in bonds, in fetters, in chains, in scourges, in reproaches, in stonings, in shipwacks, and in all impositions: for thy Lord hath said in the world thou shalt have trouble; but with him thou shalt have peace, he will see thee again, thy heart shall rejoyce, and thy joy shall no man take from thee. Thou shalt therefore glory as much in those chaines, as in the robe of righteousness, as in his precious blood, as in his rich inheritance, and in his faithfull promises: for though thou hast been

been a prisoner in Christ, yet not bound in Christ: though a prisoner to Christ; yet not bound by chaines of iron, but by bonds of love a prisoner of Christ: Sith thou hast suffered reproaches, imprisonment, stoning and flight for his Names sake. No marvell though the Apostles were more then conquerers; no marvell though they went rejoycing from the Councell: no marvell though Paul and Silas sung in bonds and fetters. Sith the presence of Christ is as delectable in prison as in heaven, the love of God as precious in prison as in the heavenly places; and the chain of Christ in prison more rich then a chaine of pearls and jewels: therefore the Apostle gloried in this chain. *Phil. 9. Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.*



Of CHRIST.

1. (ever;
Chrisť is our glory, and our strength for
 A help at need, a hold that faileth never.

2.
 When darknes is, the Sun appeareth bright,
 The darknes past, the Sun we have in sight.

3.
 And though the darknes for a time remain,
 It passeth over, light springeth again.

4. (high,
 And light appearing, Christ came from on
 Passing his word, to be our Suretie.

5.
 To answer, what of man the Law required,
 Or Justice plea, of right the truth desired.

6.
 By worth of death, and blood, to satisfie
 His Fathers wrath, & sins most baineous cry.

7.
 So heaven did its drops to earth distill,
 And with its springs, the vast places did fill.

8.
 When heaven high adjoyn'd it self so lowe,
 All fluent favours on it to bestow.

Distance

9.

*Distance of place, prevents not influence,
The eye may see, a love incomprehence.*

10.

*The height, the depth, the faithful do admire,
With serious thoughts within themselves re-*

11.

(tire)

*To think such favour, kindness, & free grace,
Laid up for them in the celestiall place.*

12.

*Obtain'd by Christ, the Lord of peace & life
Shedding his blood, that he might end the*

13.

(strife)

*Hence then Christ pleads, & saith, that al in mine
My blood, and death, it hath redeemed thine.*

14.

*For to enjoy the fulnesse of my store,
For them laid up of old for evermore.*

15.

*With Angels, Saints, songs of celestiall praise,
Mention thy bounty, favour eke alwayes.*



Of Faith.

1.
THy suit pursuit after the place celiſtiall,
 Thy highest thoughts do leave the place

2. (terreſtriall.
 Thy ſweet reſoſe, and ſtedfaſt acquieſt,
 In God through Chriſt, for everlaſting reſt.

3.
 This faith of thine, is placed in intellect,
 Ever on Chriſt thy object doth reflect.

4.
 Which changeth nature, & old age reneweth
 Altring the will, and will obeyes the truth.

5.
 To truth conſenting; and doth not gainsay,
 What divine truth will have it to obey.

6. (ſent,
 God ours in Chriſt, through faith we do aſ-
 By it from Chriſt, our ioꝝ, and complement.

7. (ture,
 Our hope through faith, looks unto God ſu-
 To be perſwaded of a kingdome ſure.

8. (tion,
 Sith promiſe faithfull is our faiths founda-
 Aſſuring us in Chriſt, our great ſalvation.

Faith

9. (blood,
Faith saves it's true, yet not without Christs
Though it conduct us to eternall good.

10.
And though we are the sons of God most high
Yet that's through faith, the truth doth not de-

11. (ny.
Whilest we are just through royal righteousness,
From Christ, not man, our faith doth that confesse.

12.
Whilest we are holy, by Christs Spirit free,
Our faith applyeth Christ to thee, and me.

13.
Whilest we adorn, and reverence his Name,
Faith gives the vertue, power to the same.

14.
Whilest we do mourn, faith causeth to repent,
Moving the vitals, yet not to relent.

15.
And whilest we have a glorious rich reward,
Faith saith that God our works doth not regard.

16. (Crown,
But looks to Christ, who hath obtain'd the
Obtained honour, conquest and renown.

17.
It never leaves to bring the gray and hoary
Unto the place of their celestially glory.

Where

18

Where sing they shall, and evermore remain,
Hallelujahs song, and nevermore refrain.

19

Sith lot is good, a portion them befall,
To be with Christ, who is theirs all, in all.

T. BATT.

F I N I S.

